

A History of the Presbyterian
Church of Sewickley
Pennsylvania

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A History of the Presbyterian Church of Sewickley Pennsylvania

Consisting of
Certain Addresses, Delivered February 16-19
1913, on the Occasion of the Seventy-fifth
Anniversary of the Permanent Organi-
zation of the Church

Together with a Compendium of
Events, Photographs, and Notes



Prepared by
A Committee of the Congregation

MCMXIV

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THE TRUSTEES OF THE PRESBYTERIAN CONGREGATION OF
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The Knickerbocker Press, New York

Midland
Rare Bk. Co. - #3.50

1171172

TO THE
REVEREND WILLIAM OLIVER CAMPBELL, D.D.
PASTOR EMERITUS

WHOSE PRESENCE IS AN ABIDING GRACE, THIS BOOK IS AFFECTION-
ATELY DEDICATED BY
THE EDITORS



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PREFACE

In preparing these addresses for publication, the editing committee has furnished the compendium of events which appears near the beginning of the book and the notes which appear near its end. The material has been chosen and arranged with two objects in view: first, to present concisely and in order the important occurrences in the history of the Church; and, second, to supply, so far as possible, the omissions incident to a topical presentation of the subject-matter.

As its work has progressed, the committee has found its duties complex. To take the memorials of the early years and mold them to a semblance of history, has not been difficult; to set down in order a statement of recent events, has been an obvious thing to do; the difficulty has been, how to deal with the years between—years linked with the dead past on the one side and with the living present on the other, yet of one substance neither with the present nor with the past. Where should the work of the historian end and the work of the chronicler begin? This was a difficulty which could be settled arbitrarily, and in no other way; and the committee has accordingly fixed the turning-point in its work at the end of the pastorate of Mr. Allison. Of the earlier years, whatever has been deemed of enduring value has been taken in its fullness and arranged with free hand; of the later years, the important events have been noted, with only such

comment as seemed necessary. It is hoped that this course of action will find its justification in the result.

The committee desires to express its appreciation of the kindly encouragement and assistance which it has enjoyed in the progress of its work. The book is laid before the reader with confidence that, in spite of imperfection, he will find set down here such a record as to engage his thought, and fill his heart with sympathy for those who are gone and with hope for those who are to come.

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In the graveyard near New Sheffield, at the site of the meeting-house of the congregation of White-oak Flats.

**A History of the Presbyterian Church
of Sewickley, Pennsylvania**

A Compendium of the History of the Church

1808. The earliest record is twofold. On one and the same day—April 19, 1808—two requests for ministers to come and preach at Sewickley were presented: one, to the Presbytery of Erie,¹ in session at Mount Nebo [near the present town of Butler]; the other, to the Presbytery of Ohio,² in session at Cross Creek [northern Washington County].

Both presbyteries responded. The Erie presbytery directed that Mr. Hughes³ supply "one Sab. at Sawickly" and that Mr. Satterfield⁴ supply "the 2^d Sab. of May at Sawickly." The Ohio presbytery, on its part, appointed Mr. Mercer⁵ to supply "one Sab. at Sawickly," and Mr. McClain⁶ "at Sawickly the 1st S. May."

Sewickley then belonged territorially to the Presbytery of Erie; and, accordingly, it is the Presbytery of Erie which reports to synod (the Synod of Pittsburgh,⁷ in session at Pittsburgh October 4-7, 1808), the existence of a congregation at Sewickley, listing it with twenty-five others as "vacant congregations not able to support a pastor."

The Presbytery of Erie manifested (October 20) its further concern by appointing Mr. Hayden "to preach at Sewickly the 4th Sab of Oct [1808]" and Mr. Beer "the 5th Sab [of the same month] at Sewickly."⁸ But with these appointments the activities of the Erie

presbytery cease, and Sewickley was left to the sole care of the Ohio presbytery—an arrangement subsequently legalized by synod, as will presently be noted.⁹

1809. Appointments made by the Presbytery of Ohio for preaching at "Sewickly bottom": Mr. McClain,⁶ the second Sabbath of January; Mr. McDonald,¹⁰ the fifth Sabbath of January; and Mr. Vennemon,¹¹ the third Sabbath of March.

1810. August 21, 22. Presbytery met at White-oak Flats¹² and, on the second day, "did by fasting and prayer and the imposition of the hands of the P. b. y [presbytery]" ordain Andrew McDonald¹⁰ "to the work and office of the gospel ministry, and installed him the Pastor of the congregation of the White oak Flats."

At the same time, "application was made for Mr. McDonald to spend one-half of his time as stated supply at Sawickly bottom until the next meeting of the P. b. y, which was granted." The records show that in this matter the Sewickley congregation had obtained in advance the approval of the Presbytery of Erie.

In the report of the Presbytery of Ohio to synod (dated September 18 and submitted October 3) the ordination and installation of Mr. McDonald are noted, but no mention is made of the arrangement with Sewickley. The consequent doubt, whether the arrangement was carried into immediate effect, is somewhat strengthened on considering the record of the following year.

1811. From the minutes of the Presbytery of Ohio: "Three Springs, Oct^r. 15th 1811 A call from Sawickly Bottom for one third of Mr. McDonald's labours was presented to the P. b. y which was read and put into his hands for consideration. . . . Wednesday 16th, . . . Mr. McDonald declared his acceptance of the call from Sawickly Bottom. On motion resolved that the

Stated Clerk give information of his having done so to the P. b. y of Erie."

1812. To the next meeting of synod (October 6-9, 1812) the presbytery reports Andrew McDonald as minister to White-oak Flats and Sewickley Bottom.

Elder James McLaughlin* is present, and Andrew McDonald as well, and a petition is presented on behalf of the Congregation of Sewickley, "praying that the said congregation be detached from the Presbytery of Erie, and annexed to the Presbytery of Ohio." The petition was granted.

This mention of the elder, James McLaughlin, is the earliest certain evidence of a formal organization of the Sewickley congregation. It is to be presumed that organization had been effected in the fall of the year before, following upon Mr. McDonald's acceptance of Sewickley's second call.

Mr. McDonald was a duly installed minister at White-oak Flats, but at Sewickley he seems to have served merely in the capacity of stated supply.

Some slender evidence to the number of members in the church here is afforded in Mr. McDonald's statistical reports to presbytery. They show:

Date of Report	No. of Accessions	Total in Communion
End of 1810	9	46
April 1812	28	73
" 1813	21	89
" 1815	9	100
" 1817	22	103
" 1818	8	74

It is a fair inference that the twenty-eight accessions for the year ending in April, 1812, include the nucleus

* See page 123.

of the Sewickley congregation, as well as the additions at White-oak Flats; and it is also to be supposed that the falling-off of the total in 1818 is due to the fact that Sewickley had during the year preceding ceased to be part of Mr. McDonald's charge.

1816. From the minutes of the Presbytery of Ohio: "Racoon June 18 1816 . . . A communication was made to Presbytery from the congregation of Sawickly stating that their congregation was on the decline & praying for a diminution of Mr. McDonalds labours to one sixth of his whole time for which they engaged to pay him at the rate of three hundred dollars per annum. [*i. e.*, \$50.—The records elsewhere show Sewickley sadly in arrears in the matter of the minister's salary.]

"Mr. McDonald being present & concurring the prayer of the petitioners was granted. The new arrangement is understood by the parties as commencing on the 1st April 1816."

1818. At its April meeting presbytery makes appointment that Mr. McDonald supply "over at Sewickly discretionary as to time;" and presbytery, in its report to synod in October, names Andrew McDonald as minister to "White Oak Flats and Flaherty's Run,¹³" and lists Sewickley with the "vacant congregations, not able to support the gospel."

In this year, however, the Sewickley people erected their first meeting-house, a small log building, on land leased from Mrs. Addy Beer. This building stood within the present borough limits, on the right bank of Hoey's Run and on the east side of Division Street, about fifty yards to the rear of No. 616 Blackburn Avenue.

1819. Andrew McDonald was assigned by presbytery to preach at "Sewickly Bottom" the second Sabbath of January.

1821. Two young licentiates, Donald McIntosh

and John Coulter, were appointed to preach at Sewickley, the one on the third Sabbath of November the other on the fourth Sabbath of December. (Mr. McDonald was at this time one of the committee of presbytery, to recommend appointments.)

1822. April 16. Sewickley applied to presbytery for supplies.

From the Sewickley session book: "Jun 1st 1822 Rev John Anders¹⁴ Comensed his Mesterel Labers in Sewekly Congratn." This is the first entry in the earliest session book now remaining, and probably the earliest one ever kept.

In this same book, and under the same date, the names of twelve persons are set down, as members of session and church members. Eight of the twelve are husbands and wives; two are widows; two unmarried women. One, James McLaughlin, was an elder already; a second elder, Thomas Backhouse, was ordained in November.

A subscription paper, circulated at the time of his coming, represents that Mr. Andrews will give to Sewickley one third of his time. It is signed by nineteen persons, who promise an aggregate sum of \$35.50 as salary for one year.

Beginning in 1822, and continuing for ten years, John Andrews was stated supply at Sewickley and at Duff's.¹⁵

Sewickley was from the beginning the smaller portion of Mr. Andrews's charge. The roll of twelve was, within a year, increased by twenty-two, and at the end of ten years seventy-three names, all told, had been set down; but the greatest number at any given time was probably thirty-two (1825-6). Meanwhile, the membership at Duff's was more than twice as large.¹⁶ Preaching services were held at Sewickley every second or perhaps

every third Sunday; semi-annual administrations of the Sacrament are carefully recorded throughout the period.

1828. From the Sewickley session book: "1828 Congregations of Sewickley and Douffs united." Thereafter, until Mr. Andrews resigned his charge, as he did four years later, the two congregations were organically one, and were governed by a single session.

Elder Backhouse had died August 28, 1827, and, on July 6, 1828, three men were ordained and installed in the eldership: Robert Aiken, Robert Anderson, and John Seaton. One of these, Robert Anderson,¹⁷ lived in the Sewickley valley, and belonged to the Sewickley portion of the congregation.

1829. January 7. A statement of account bearing this date contains, as one item, "one dollar's worth of Sunday-school tracts." This is the earliest reference to Sunday-school activity. Elder McLaughlin is credited with being the first leader; succeeding him came Colonel Loring Hodge (1831-2). Nothing has been discovered concerning a Sunday-school between 1834 and 1839; but since in the year last named the school reappears, under the charge of a Methodist superintendent and taught by a corps of teachers most of whom are Presbyterians, it is quite reasonable to assume that it had continued through the intervening years. This Sunday-school was in 1840 transferred to the Methodist church, reorganized in that year.

1831. Mr. Andrews's ministry ended with two communion services, one at Duff's September 16, and one at Sewickley, October 8, and his name appears in the session books for the last time March 11, 1832, when he presided in Sewickley at a meeting of the united session.¹⁸ To the next succeeding meeting of synod (October 1832) presbytery reports John Andrews to be "without

Facsimile of the subscription paper of June 1, 1822.

June 1st 1822 B. M.
 For the Memorial Calvary of the Reverend As-
 sistant of Pittsburgh the one third Part of his time to be devoted to
 the weekly congregation on the Pittsburgh and Paines Road to continue
 one year from this Date and for our more performance we engage
 to pay the sum or sums to our several names as followeth viz

Subscribers Names	sums	Subscribers Names	sums
Jamie Park —	5 00	John Bentley	1 00
Wendell Vinton	2 00	for the year 1822	
Wilson Stewart —	50		
Angus Mearns —	50		
Wm. T. T. T. —	1 00		
Robert Bond —	50		
George Dixon —	50		
David Henson —	50		
Wm. C. H. —	50		
Edw. Burr —	5 00		
John Vance —	1 00		
Hugh McCormick	3 00		
Thos. Backhouse —	3 00		
Arthur Lister	2 00		
Julius Moore	1 00		
Jas. M. Laughlin	2 00		
Jas. Motre —	3 00		
Nathaniel M. Plenton	3 00		

charge" and the congregations of Duff's and Sewickley vacant.

1832. April 18. From the minutes of presbytery: "Mr. Wood¹⁹ appointed to supply at Sewickley at discretion." In June Mr. Woods acted as moderator of a meeting of session at "Duff's Meetinghouse."

The statistical report to synod (compiled presumably in April) gives a total membership for the united congregations of 128. (In 1835 Duff's alone had 102 members.)

1834. June 18. From the minutes of presbytery: "An inquiry being made from the congregation of Duffs, as to the proper relationship, in their present separate state of the elders, formerly chosen during their union with Sewickley; the Presb^y resolved upon the following opinion in the premises, viz: that the elders be considered, as regularly belonging to that congregation in whose bounds they reside, and that they ought so to be recognized."

1835. In the records of presbytery, Sewickley is listed as in the care of E. P. Swift.²⁰ He doubtless visited the village occasionally. Dr. Jennings²¹ too, minister at Sharon, referring manifestly to this same time, says: ". . . the Presbytery had assigned me to preach in Sewickley valley as missionary ground." The Sewickley session book records that Mr. Jennings administered the Sacrament here October 19, 1834 (see page 28).

From the minutes of presbytery, in session in October: "The committee on Sewickley not being ready to report Mr. Jennings was heard, as a substitute, in reference to that place, and both these committees were then discharged and, on motion, it was resolved, that the name of Sewickley be stricken from the list of vacant congregations."²²

1838. February 17, the congregation in Sewickley

reorganized; April 11, Daniel E. Nevin²³ ordained and installed pastor "of the united congregations of Fairmount [formerly Duff's] & Sewickley."

Daniel Nevin had studied theology at the seminary in Allegheny and, on October 5, 1836, had been licensed by presbytery to preach. In a letter written in Pittsburgh July 12, 1837, to his brother Theodore, then in Niles, Michigan, he tells of preaching at various places, and says: "I have been requested to settle in a Church fourteen or fifteen miles from this called Fairmount congregation. It is composed of two branches, one at Sewickly flat embracing Mr. Shields, Mrs. Olver, &c. the other four miles back from the river—this is much the larger branch and would want two thirds of my preaching. They offer to give together five hundred dollars—the same salary the Church at N. Alexandria offers. If I were sure that you would come to Sewickley, the decision would be in favor of that Church . . . " Williamson Nevin, writing September 20 to the same brother, refers to "Daniel's congregation (that is to be *perhaps*) 15 miles down the river."

Presbytery²⁴ met October 5, 1837, and Fairmount then presented its formal call. Mr. Nevin took the call under advisement; and, when presbytery met again, January 10, 1838, declared his acceptance of it. Thereupon presbytery did two things: first, "Messrs. [J. W.] Nevin²³ and [Joseph] Reed were appointed a committee to organize a church at Sewickley, if the way be open and report thereon at the next meeting." Second, "Presb^y resolved to proceed to ordain him [Daniel Nevin] at their next meeting. Mr. Nevin was directed to prepare a trial sermon for ordination on Rom. 7.-9."

Presbytery reconvened in April, at Fairmount. In the interim, the Sewickley church had been organized. Following is the record, from the session book:

"Sewickly Church was organized by order of Presbytery of Ohio on February 17th 1838: By Rev^d. Mess^{rs}. J. W. Nevin & Joseph Reed. When, Mess^{rs}. James McLaughlin & John B. Champ²⁵ were elected to the office of Eldership, when the former was duly installed having been ordained already. The names of members composing Sewickly Church at its formation, as follows received on certificate. . . ." A list of twenty²⁶ names follows, and the record continues: "The day following February 18th, being Sabbath, Mr. Jn^o. B. Champ, Elder elect, was regularly ordained and installed."

A congregational meeting was held March 24, 1838, at which "a call was made, and a Committee delegated to present the same to the Ohio Presbytery, for the pastoral services of the Rev^d. Daniel E. Nevin, one third of the time."

Returning now to the presbytery, in session at Fairmount, the minutes read:

"Apr. 10, 1838 . . . The com^{te} appointed to organize a church at Sewickley reported²⁷. . .

"A call from the congregation of Sewickley, for the minister'l labors of Mr. Dan'l E. Nevin, one-third of his time, was presented to Presb^y which was read and put into his hands. A call at a previous meeting of Presb^y having been presented from the congregation of Fairmount for the remaining $\frac{2}{3}$ of his time; and Mr. Nevin having declared his acceptance of both these calls. Resolved, that he be ordained and installed pastor of the united congregations of Fairmount & Sewickley.

"Resolved, that Presb^y will proceed to the ordination of Mr. Nevin tomorrow morning at 9 $\frac{1}{2}$ o'clock. . . .

"April 11, 1838 . . . Presb^y did, by prayer and the laying on of the hands of the Presby. ordain Mr. Dan'l E. Nevin & install him pastor of the united congrega-

Facsimile of the first leaf of the session book of 1838.

Swirsky Church was organized by order of Presbytery of this
on February 17th 1838. By Act. Sup. S. W. Nevins Joseph Reed.

When, Miss James McLaughlin & John B. Champ were elected
to the office of Eldership, ^{having been ordained already} when the former was duly installed.

The names of members composing Swirsky Church at its formation, as follows received on Certificate.

- Mr Alexander Ingram, from 4th Presb. Ch. of Pittsburgh
- James McCombs, from Presb. Ch. of Mansfield Ohio.
- John B. Champ. Cong^l Ch. of Otter Creek, Maryland
- James McLaughlin, old Swirsky Presb. Church
- George Flona, 1st Presb. Ch. of Pittsburgh
- John Wagoner, old Swirsky Presb. Church
- Mrs Mary Ingram, 4th Presb. Ch. of Pittsburgh
- Miss Ellen Ingram, do do do
- Mrs Margaret Nevins, 1st Presb. Ch. of Allegheny town
- Ann McCombs, Presb. Ch. of Mansfield Ohio
- Elana Orr, Presb. Ch. of Mt. Peizah.
- Miss Margaret McCombs, Presb. Ch. of Frankfort Wash Co
- Mrs Mary Oliver, 1st Presb. Ch. of Pittsburgh
- James M. Flona, do do do
- Miss Mary Smith, do do do

The Names of Members composing Swinbly Church at its formation, continued from 1st Page

- * Miss Eliza Campbell, from 1st Presb. Ch. of Pittsburgh
 " Mary P. Johnston. Cong. Ch. Shrewsbury Mass.
 " Mrs. Nancy McLaughlin, oldswicthy Presb. Church
 " Jimmie Anderson " do do do—
 " " Isabella Wagon " do do do received 25th Feb. 1838

Whole number of members Twenty, —

Whole number of members Twenty —
The day following February 18th being Sabbath, Mr. J. B. Champ
Elder elect, was regularly ordained and installed. —

1838
March 24 Dismissed Mr. John Wagoner with Certificate
Prof. J. W. Nevins - Moderator

A Call was made, and a Committee delegated to present the same to the Ohio Presbytery; for the Pastoral Services of the Rev. Daniel C. Kevin, one third of the time. —

Dismissed Mrs. Wagoner with Certificate
April 7th. Rev. D. E. Stevin was ordained, and
installed as Pastor of this Church by the
this Presbytery. -

tions of Fairmount & Sewickley. Rev. E. P. Swift²⁰ preached on the occasion, and the Rev. George Marshall presided and gave the charge."

To this same meeting of presbytery Mr. Nevin reported that his charge included a total church membership of 118, of whom five had been received during the year on examination, and twenty (and those are the Sewickley members) on certificate.

The place of meeting—the place where on February 17, 1838, the organization of the church was effected—was the school-room of the Edgeworth Female Seminary. Dr. Allison, in his *Presbyterianism in Sewickley Valley*, says: "The old log building already described was not favorably situated for the new organization, nor was it then fit for occupancy; consequently public worship was held in the school-room of Edgeworth Seminary for nearly three years."²⁸

1839. February 21. The congregation met "at Mr. James Olver's, Sewickley Bottom," effected for the first time a legal organization, and took steps toward the purchase of land and the erection of a house of worship."²⁹

1840. The land purchased is that upon which the dwelling, No. 101 Beaver Street, now stands. The church was built in 1840, and stood until 1883, when it was replaced by the dwelling just mentioned. It was built of brick. As appears from subsequent records, the fund raised by general subscription was insufficient, and Mr. Shields³⁰ advanced what was lacking; he afterward was reimbursed, but whether fully does not appear.

The building seems to have been occupied for the first time March 18, 1841, when a congregational meeting was held under its roof.

Mr. Way, in *The Olden Time in Sewickley*, says: "In 1839 and 1840 George Henry Starr, Isaac M. Cook, and

Samuel Neely conducted a Sunday-school in Shousetown, and, in company with their pastor, they aided in many evening prayer-meetings around the outskirts of the congregation." Two contributions, one of \$3.50 to the "Shousetown Sabbath School" and a second of \$5.00 "to Shousetown Sabbath School Library" are noted in the session book.

A ladies' "Circle of Industry Society" is mentioned in 1840; and "the young ladies of the Sewing Society" in 1841.

1841. The total membership at Fairmount and Sewickley together amounted to 170—a net gain of three over the preceding year.

1842. John B. Champ, one of the two elders, had gone away, to Michigan; James Laird³¹ was elected an elder in his place and was ordained and installed April 30, 1842. On the same day, George H. Starr³² and Campbell McLaughlin³³ were ordained and installed deacons.³⁴ On September 23, a third deacon, Samuel Neely, was established in office.

1843. Total in communion, at Sewickley alone, 60.

1845. At a congregational meeting held "in the meeting house on Saturday the 15th of February," a committee was appointed to "procure a charter for the church"; and, at a meeting held February 24, "the charter of the Church, procured since the last meeting, was . . . read by the pastor . . ." The charter bears date February 24, 1845; the corporate name is, "The Trustees of the Presbyterian Congregation of Sewickleyville."

At the meeting of February 24, it was resolved "that an area of 132 feet in length by 84 feet in breadth in the north eastern end of the church lot shall be laid off, agreeably to a plan presented to this meeting by Paul Anderson Way Esq³⁵ as a Burial Ground."

1846. April 22. From the minutes of presbytery: "The pastoral relation between the Rev. D. E. Nevin and the congregation of Fairmount is dissolved."

1847. To a meeting of the congregation held September 11, Mr. Nevin "signified his intention of resigning the pastoral charge of this church at the ensuing meeting of presbytery, on account of chronic affection of the throat. Mr. G. H. Starr³² was appointed commissioner to presbytery to make known the acquiescence of the congregation in this request."

Mr. Nevin had given up the Fairmount portion of his charge in the hope of being able to continue at Sewickley, but in this he was disappointed.

Mr. Way writes, in his *Olden Time in Sewickley*: "For a short time, towards the close of Mr. Nevin's pastorate, Rev. Jos. S. Travelli,³⁶ Principal of the Sewickley Academy, taught an afternoon bible class in the brick church."

On Mr. Nevin's resignation, the congregation was confronted with the question, whether alone it could support a minister. The church membership then numbered 59. Financial affairs were most carefully considered and a plan was adopted which Mr. Way has summarized in these words: "The salary was raised partly by renting the pews, partly by special subscriptions by the wealthier members, and even by aid from the Presbyterian element at Shousetown; for yet the bounds of the congregation extended from Shousetown as its lower extremity to the Hoods and the Backhouses up the river, and back over the hills to the McLaughlins." Mr. Way speaks of the step now about to be taken, of employing a minister for his entire time, as "hazardous" and as "causing many an anxious thought to the Board of Trustees as to how so large a salary could be raised."

The same meeting of the congregation which adopted the financial measures referred to appointed Mr. Nevin and Mr. Travelli "a committee to procure supplies until we can have a pastor appointed for our Church." This committee was instructed "to pay for said supplies at the rate of five dollars for each Sabbath."

1848. May 22. The congregation resolved, "That [Mr.] James Allison,* [a licentiate of the Presbytery of Allegheny] be invited to fill the pulpit as a stated supply for one year at the Salary of four hundred doll per annm." The invitation was forwarded through presbytery, and duly accepted.

In the autumn of 1848 Mr. Allison opened a Sunday-school with four teachers and thirteen scholars; the school has continued from that time.

In the course of the year, Elder Laird had moved away (to Temperanceville) and, the session being again reduced to a single member, Dr. William Woods³⁷ and George H. Starr³² were elected to the eldership, and were ordained and installed November 25, 1848.

1849. The church membership had, during the year of Mr. Allison's probation, increased from 59 to 79; there was a session of three elders, and an efficient board of trustees. Nevertheless, when the year was up and the congregation had to decide whether a permanent arrangement should be made, there was still need for deliberation. The Hilands church³⁸ sent a letter expressing its desire to unite with Sewickley in a call to Mr. Allison, but for some reason the overture came to nothing. Union with Shousetown was proposed, but presbytery interfered, on the ground that Shousetown belonged properly to Sharon.³⁹ At length, at a meeting held July 2, 1849, the congregation resolved "that we call Mr. Allison for our future pastor,

* See page 43.

provided the sum of \$450 per annum can be raised for his support."

October 16. From the minutes of presbytery: "Presb^y proceeded to ordain & install Mr. Allison . . . pastor of the church of Sewickley. The Rev. Wm. D. Howard preached the sermon. The Rev. R. W. Orr presided, proposed the constitutional questions & led in prayer. The Rev. S. F. Grier delivered the charge to the Pastor & the Rev. George Marshall the charge to the people."

Towards the close of the year 1849, Mr. John Way, Jr.³⁵ began to teach a Bible-class of boys and young men. This class continued for more than sixty years.⁴⁰

1850. March 10. Campbell McLaughlin³³ ordained and installed elder; John Mitchell, deacon.

1853. October 2. Theodore H. Nevin²³ and Samuel R. Williams⁴¹ installed elders "having been previously ordained in other congregations"; John K. Wilson⁴² ordained and installed an elder.

At its meeting in October, the synod proceeded to set off as a new presbytery "that part of this Presb^y of Ohio which lies north of the Ohio and Allegheny rivers." The new presbytery, of which the Sewickley church was a constituent, was named the Presbytery of Allegheny City. It met for the first time in Allegheny, January 3, 1854.⁴³ In this same year, 1854, the Synod of Allegheny was erected, and the Presbytery of Allegheny City came within its jurisdiction.

1855. The church now numbered 170 members and was governed by a session of six elders. The vigor of the session is indicated in the reports of cases of discipline which now begin to appear in the records. Finer qualities still are indicated in the following transcript from the session book, December 15, 1855:

"Resolved, 1, That the usefulness of this session may

be extended in the sanctification of believers and the conversion of sinners, and that the growth and prosperity of this church may be promoted and the glory of God advanced; it is deemed advisable to divide this congregation into *five* districts, over each *one* of which *one elder* shall have the special oversight. Resolved, 2, That Dr. Woods shall take charge of the district extending from the upper part of the congregation to the upper line of Sewickley Borough; that Mr. Nevin shall take charge of the district lying south of the Beaver Road and within the limits of the Borough; that Mr. Starr shall take charge of the district north of the Beaver Road and within the limits of the Borough; that Mr. C. McLaughlin and Mr. James McLaughlin shall take charge of the district lying north of Sewickley Borough; and Mr. Wilson of the district lying below and west of the borough. Resolved, 3, That it shall be the duty of each elder to become acquainted with the wants of his district, to visit families lately arrived, to endeavor to induce those neglecting the house of God to attend upon public worship, to visit the sick and poor and report such cases to the pastor, and to call the attention of session to whatever may be thought worthy of the notice of session or the exercise of discipline of the church. Resolved, 4, That the session will meet on the 1st Monday evening of every month, at the study of the Pastor, to hear reports from the different districts, to devise ways and means for the promotion of religion in our midst and for increasing and directing the benefactions of this church to the cause of Christ, and for conference, prayer, and mutual edification. Resolved, 5, That the pastor furnish each elder with a list of the families in his particular district, now recognized as constituting a part of this congregation, and that the pastor read these resolutions from the pulpit and at the

same time exhort the people to consider themselves personally pledged to labor, pray, and contribute for the increase of this church, the sanctification of its members, and the conversion of sinners."

1858. July 13. From the minute book of the trustees: "Whereas the present condition of our church is such as to require a considerable outlay for renewing the roof, ceiling &c. and whereas there is not sufficient room in the present building to accommodate all the members of the congregation with pews:—Resolved, that in the opinion of the trustees, the time has come when it is necessary to take measures for the erection of a new church edifice. . . ."

1859. January 1. At a congregational meeting, a motion to abandon the project of a new building was unanimously defeated.

On January 30 the trustees determined to employ as architect of the contemplated building Joseph W. Kerr of Pittsburgh. The land was purchased March 1. In June, ground was broken; and, during the summer and fall, the building of the walls progressed. With the coming of cold weather, November 25, the masons' work was suspended. A note in the trustees' minute book, under that date, reads: "The building is now up to within 30 inches of the square. The doorways and all the side windows are arched over, the joists for 2nd story of tower laid, & the belt course and second story window sills set. The stone finial for east corner is nearly finished & ready for putting up. It is a handsome piece of stonework 16 feet high cut out of hard blue stone, & does credit to George Hinchliffe, whose work it is."

1860. Building roofed and completed externally in the course of the summer.

1861. Building finished within and windows set during the summer.

December 10. From the minutes of the trustees: Resolved, "1st, that Mr. R. H. Davis be and is hereby appointed to sell the pews by auction on Monday next [the 16th]. 2nd. That the house be opened at 9 o'clock A.M. to enable any who wish, to make selection of pews. 3d. That the congregational meeting called last Sunday by the Board, be held in the new church Monday next, at eleven o'clock, and notice of the same be given from the pulpit next Sunday. 4th. That a statement of the affairs of the church be made by the Board to this meeting. 5th. That the sale of pews be held immediately after the meeting. 6th. That one thousand copies of the Hymns to be used at the Dedication be printed for distribution in the church. 7th. That the Pastor shall be entitled to first choice of a pew. . . ."

December 15. New building dedicated.

September 14, 1861. From the session book: "It was resolved that the Fast Day, recommended by President Lincoln [Thursday September 26] be observed, by having preaching at 11 o'clock and a meeting for prayer in the afternoon at 3 o'clock."

1864. A notable year. It marks the close of one long pastorate and the opening of another; in its course two new churches were born, and the membership of this, the parent church, reduced by fully one third.⁴⁴ Nevertheless, twenty-two new members were received during the year; the number of elders, which had fallen to three,⁴⁵ was increased again to seven; the salary paid the minister was enlarged from \$1000 to \$1600; the church debt was diminished from \$4000 to \$3000; and it was determined by the congregation to "procure or build a respectable parsonage."

February 7. Mr. Allison, having become part owner of the *Presbyterian Banner*, and having assumed

the editorship, read from the pulpit his wish to be relieved of the pastorate.

February 4. Presbytery received Mr. Allison's resignation, and, the congregation concurring, accepted it. The Rev. E. E. Swift was "appointed to preach to the Sewickley congregation on next Sabbath & declare the pulpit vacant."

March 20. Mr. Allison for the last time, and at the request of session, administered the Sacrament.

April 13. Certificates of dismissal were granted to five persons, who were of the number contemplating the organization of a United Presbyterian church in Sewickley.⁴⁶

April 24 and May 1. The Rev. Joseph B. Bittinger* preached on invitation.

May 9. The congregation voted to extend a call to Mr. Bittinger.

June 22. Mr. Bittinger was received by presbytery; the call of Sewickley was placed in his hands, and was accepted.

July 6. Wednesday evening. Mr. Bittinger⁴⁷ installed.

August 1. Forty-three persons were dismissed from the membership "to connect with the Presbyterian church to be organized in this neighborhood."⁴⁸

October 9. From the session book: "After the morning service, Mr. Robt. H. Davis & Jas. L. Carnahan elders elect of this, & formerly acting elders in the first Presb. church, Allegheny were installed to the office of ruling elder in this church. At the same time and place, Mr. Wm. P. Jones & John Way Jr.³⁵ elders elect of this congregation were also ordained & installed ruling elders in this church."

* See page 54.

October 30. A Bible-class was organized, of which Prof. Robert Patterson became teacher.⁴⁹

1865. January 15. From the session book: "It was resolved to have our second service in the afternoon at 3 o'clock."⁵⁰

In May the old church property was sold to the Sewickley Academy Association, for the sum of \$2500, "reserving the right to use the church for Sunday School and Wednesday Evening Prayer-meetings for a term not exceeding Three Years." The congregation directed "that the money received from this sale be invested by the Trustees, and kept as a separate fund, principal and interest, to be used hereafter for the purpose of building a lecture room for the use of the Congregation."

May 20. From Dr. Bittinger's diary: "Broke ground for the parsonage. I threw out the first three spadefuls under the study south-west corner."

In November the mission Sunday-school at Osborne was begun.⁵¹

1866. January 7. The community was laid off in seven districts, and one elder was assigned to each district.

From a letter written by Dr. Bittinger: "On Tuesday afternoon [May 7], at five o'clock, we took possession of the manse. We are getting fixed, and it is so nice to be once more 'at home.' Boarding is a profitless, unwholesome life—bad for men, worse for women and worst for children."

1868. From minute book of congregation: "Mr. Way, President of the Board of Trustees, reported that the time allowed for the use of the Academy by the Congregation had expired, and the meeting should take what action they may deem expedient. . . . On motion the Trustees were instructed to procure plans for a Lecture room, to recommend a suitable site for

the building, and make a report thereof to a future meeting."

1869. Barr & Moser were employed as architects and rough drawings for a chapel were prepared.

In this year the Ladies' Home Missionary Society was organized.

1870. From Dr. Bittinger's diary: "Oct. 23. We had a congregational reunion memorial meeting and resolved to put up a memorial lecture room. The spirit was good and the success assured."

1871. April 10. The building committee reported to the congregation that a plan had been secured and the contract for building closed: cost, \$11,187.

The church bell was hung in 1871. From a letter written by Dr. Bittinger: "One of my congregation gave me a *carte blanche* for a memorial bell for his deceased brother. I filled it with a bell of 3300 lbs., which is now our 'church going bell.'" ⁵²

From Dr. Bittinger's diary: "June 22. Drew a pattern for a shield in the chapel porch"; again, "Aug. 30. Drew several patterns for the cross on the west end of the chapel." It was Dr. Bittinger also who selected and directed the placing of the inscription above the large window in the chapel—"Come unto me all ye that labour and are heavy laden and I will give you rest."

The Children's Window was the gift of the Sunday-school.

1872. January 18. To a joint meeting of the trustees and the building committee, "William L. Jones of Building Committee reported completion of Memorial Chapel . . ." The "time and manner of opening" were left to the discretion of the pastor.

January 21. Sunday. The chapel was dedicated in the afternoon.

The church membership is recorded, as follows: 1865, 206; 1866, 218; 1867, 235; 1868, 242; 1869, 251; 1870, 251. In 1871 the roll was carefully revised (for the first time, no doubt) and many names stricken off. The report for April, 1872, gives a total membership of 187. The minister's salary had been increased, and was now \$2000.

May 1-July 30. Dr. Bittinger on vacation in Europe; the Rev. Wm. McKibben stated supply.

December 11. The Woman's Foreign Missionary Society was organized, with 21 members.

The number of elders was now five. Mr. Carnahan had gone to Philadelphia, 1866; Mr. Jones had died, 1871. The remaining elders were Starr, Woods, Nevin, Davis, and Way.

December 22. From the session book: "After morning service, the elders elect, John Irwin, Jr., John F. Robinson, & George H. Christy were ordained; & they & Melancthon W. McMillan were installed ruling elders in this church. Mr. McMillan had before been ordained in North Ch. Allegheny."

1875. March 31. Communication from a committee of presbytery to session, concerning Robert P. Nevin and the *Sunday Leader*.*

1876. August 2. From the session book: "Resolved that the clerk of session convey to Rev. James Allison D.D. the thanks of the session for the highly interesting Historical Sermon of our church, delivered by him from our pulpit on 16 July last; & that a copy of the sermon be requested for publication."

1877. July 6. From the session book: "On motion resolved that Mr. T. H. Nevin be authorized to select & appoint six or more young men to act as ushers in church." Again, under date October 13, "Mr. Nevin

* See page 132.

. . . reported that he had appointed as ushers, Howard L. Baird; Van R. Smith; Thomas H. B. Patterson; Herbert Nevin."

1878. Dr. Bittinger absent July 1-September 30, a delegate to the Prison Congress at Stockholm.

1879. April 12. From the session book: "Mr. Robinson reported having purchased four new cups and four new plates to take the place of the lesser number of old ones. Action approved; and the two old cups & two old plates, the gift in 1840 of the young ladies of the Edgeworth Seminary, together with the old church linen, the gift of Mrs. Eliza Shields, were placed as church relics in the care of the clerk of session."

June 1. From the session book: "Rev. David McKinney, D.D. Born, October 22, 1795. Died at his residence, Edgeworth Station, Leet Township, Ally. Co. Pa. May 28, 1879. . . . Dr. McKinney, though a member of the Presbytery of Pittsburgh, having his home here has since 1860 been a fellow worshiper with us . . . he has always manifested a deep interest in our welfare as a church, & shewed the greatest readiness in giving us his services whenever called on by pastor or session. . . ."

December 28. From Dr. Bittinger's diary: "Mr. Way's history of the Sunday school in these parts was admirable in its selection of facts, and in their arrangement. . . ."

In this year the Young Ladies' Missionary Society was organized.

1880. April 5. From the minutes of the congregation: "The Trustees were instructed to light the church with gas forthwith, and ordered to provide the money for same either by loan or subscription."

1882. In December a young people's prayer-meeting was begun.⁵³

1883. The church had now paid off substantially all its debt; during this year the trustees' receipts amounted to \$3,669.01, and the benevolent contributions in the hands of session to \$2,741.43. The treasurer of session (John Way, Jr.) appends to his report the following *note*: "The first report [of this church] to presbytery was made Apr. 17 1839. The church then had 38 members, and reported benevolent contributions to amt. \$72.00 or nearly two dollars per member. [The membership at the time of this entry was 303.] The aggregate monies contributed by this church during the 45 years, as nearly as can be now ascertained, including pastor's salary and cost of buildings and repairs, equal \$180,000. This is an average of \$4000 per year. The smallest sum reported to presbytery was in 1845, fifty dollars; the largest in 1866, \$18,293."

November 29. Union Thanksgiving service of four churches: Methodist, United Presbyterian, Leetsdale, and this church, held in this church's house of worship.

1884. Dr. Bittinger's health had begun to fail within the two or three years preceding, and his occasional absence from the pulpit and the presence of some other minister are noted in the records.

February 17. From the session book: "Mr. Nevin, com. on pulpit supply reported having interviewed the pastor, & it would be at least some weeks before the pastor would be able to resume his duties; that Prof. R. Wilson's services had been secured for next Sab. & Dr. Jeffers'⁵⁴ services after that date. Report accepted & action of the com. approved."

June 15. From the session book: "An invitation being received by this congregation to unite with the cong. of the M. E. Ch. of Sewickley in the dedication, next Sabbath, of their new house of worship—on motion,

resolved that the regular services be suspended next Sab. morning to enable our cong. to participate in the dedication services."

October 22. From Dr. Bittinger's diary: "Prayer meeting. I called on my elders and others to pray; so I didn't have to stand. I am very rich in praying persons now. I am surprised at the growth of my church in this respect."

November 13. Dr. Bittinger requested session to call a congregational meeting to receive his resignation. It was "unanimously voted that the request be held under advisement for the present; and that the pastor be released from all church work and care for the three months next ensuing. . . ."

November 16. From the session book: "Mr. Robinson instructed to engage services of Rev. W. F. Kean, a resident here . . . for the Wednesday ev. meetings and for funerals. . . ."

1885. February 15. The "three months of entire leisure" having passed, at Dr. Bittinger's request a congregational meeting was called and a letter from him read, in which he asked concurrence in his resignation, sent to presbytery. This was granted; but, when presbytery next met, April 14, it was evident that death was near; and accordingly, at the request of the church, presbytery deferred action upon the resignation. Early on the following morning, April 15, Dr. Bittinger died.

When Dr. Bittinger became pastor the effective membership of the church was less than 150; at the time of his death it was 324.

March 22. From the session book: "Mr. Robinson authorized to arrange with Dr. Thomas H. Robinson^{ss} for temporary supply of pulpit, including the approaching communion service, on same terms as with Dr. Jeffers."

April 6. From the minutes of the congregation:

"Resolved that the members of the Session be and are hereby constituted a committee, with power to add to their number such members of the congregation as they may select, to select and recommend a pastor for this Congregation."

May 24. From the session book: "In pursuance of the authority given us by the congregation we hereby agree to recommend the Rev. Wm. O. Campbell⁵⁶ of the Presb'n Church of Monongahela City, Presb'y. of Pittsburgh, for the pastorate of this church."

June 3. The congregation voted to call Mr. Campbell, at a salary of \$2400. (The same amount was paid Dr. Bittinger from 1874.)

July 2. Mr. Campbell wrote, accepting the call, and proposing to assume his new duties September 1.

July 12. From the session book: "Sacrament of the Lord's Supper administered by Dr. Th. H. Robinson. *Note.* Two Hundred and twenty communicants present, the largest number known in the history of the church. Rev. Samuel C. Jennings, D.D.²¹ communed with us, and after service he stated to the elders that, on a certain Sabbath 50 years ago, he preached in the morning in Mr. David Shields's school-house and baptized an infant, Mary Anderson, afterwards Dr. James Allison's first wife; and in the afternoon administered the Lord's Supper in the woods at Beer's school-house, near Hoey's Spring. . . ." See page 8.

September 6. From the session book: "Rev. Wm. O. Campbell D.D. begins his ministerial services in this parish."

September 8. From the session book: "Rev. Wm. O. Campbell D. D. installed as pastor of this church, $\frac{1}{2}$ past seven P.M., by committee of Presb'y of Allegheny. Dr. S. H. Kellogg of Presb'y of Pittsburgh preached the installation sermon. Dr. Thos. H. Robin-

son of Presb'y of Allegheny gave the charge to the Pastor. The Moderator of Presby of Allegheny, Rev. Robert S. Van Cleve, pastor of the Leetsdale Presb. Church asked the constitutional questions and gave the charge to the people."

In the autumn of 1885, the manse was enlarged by the building of a third story.

1886. The number of elders had fallen to five: William Woods had died one year before; Theodore Nevin, two years before; Robert H. Davis, in 1881. There remained Elders Way, McMillan, Irwin, Robinson, and Christy. Dr. Bittinger, before his death, had urged the election of more elders; but, in the hope of his better health, the matter had been deferred. On Sunday morning, May 2, four more elders were ordained and installed: Thomas Bakewell, William W. Waters, Frank Chew Osburn, and Thomas Patterson.

1888. February 17. The semi-centennial of the organization of the church was observed.

1894. A new organ (Jardine, builder) provided by subscription, was installed in the church in March. It was used for the first time March 27, in a concert given by Mr. Henry Eyre Brown of Brooklyn and Mr. Ethelbert W. Nevin.

At the time the organ was built, the pulpit—which had been a foot higher, or more—was lowered to its present elevation.

April 1. The Young Men's Christian Association organized. (See *note* 40.)

1895. In the autumn of 1895, the floor of the church, which had been level, was inclined, and a new pulpit and new pews were provided.

1897. A new heating system was installed in the church building, at an expense of twenty-seven hundred dollars.

1898. The Union Aid Society organized.

1899. Five memorial windows were placed in the church; six more were added within a year or two; and, at longer intervals, two others.

1900. January 7. John D. Carson, John A. McCague, and Alexander C. Robinson were ordained and installed ruling elders; and Robert Wardrop, previously an elder in the Leetsdale church, was installed here.

The women's missionary societies united.

1904. April 4. The congregation instructed the trustees to solicit subscriptions for current expenses; and, in the event of sufficient response, to abandon the pew-rent system and declare the sittings in the church free. This was done without delay.

1905. June 25. Frank Semple, Frank G. Paulson, and P. H. W. Smith were ordained and installed in the eldership, and Edward Agnew was installed—he having previously served in the session of the First church, Allegheny.

In June, Miss MacAlpine became the home missionary of this church, serving in Albuquerque, New Mexico. A year later the Rev. Edward Kellogg and his wife became the church's foreign missionaries, in India. After two years Mr. and Mrs. Kellogg were obliged to return to America; and in August, 1910, Miss MacAlpine died.

1906. Beginning in May, Mr. Carey E. McAfee was employed as organist, and a quartet was employed to lead in the singing.⁵⁷

1907. The Women's Sewing Guild was organized, in October.

December 1. Dr. Campbell having requested that his salary be reduced and an assistant employed, Rev. Paul D. Axtell⁵⁸ became the assistant.

1909. March 27. To a special meeting of the con-

gregation, Dr. Campbell made his request for a dissolution of the pastoral relation, to take effect June 1. The congregation regretfully concurred, requesting that upon his resignation Dr. Campbell become pastor emeritus. Presbytery acted accordingly; and, at the request of session, designated Mr. Axtell stated supply. In November, Mr. Axtell was granted leave of absence, because of impaired health; and on January 17, 1910, he died. Dr. Campbell was thereupon appointed stated supply.

1910. In the autumn of 1910 the Bohemian mission chapel in Ambridge was completed.⁵⁹

November 9. The congregation, acting on the report of its committee, voted to call the Rev. Hugh Lenox Hodge⁶⁰ to the pastorate. Mr. Hodge accepted the call, and was installed on Thursday, December 15.

At the beginning of Dr. Campbell's pastorate (1885) the church membership had numbered 324; at the end, it numbered 528.

1911. In the summer the church joined with other churches of the village in holding evening services on several successive Sundays in the grounds of the public school.

November 12. Bayard H. Christy, C. M. Fincke, and Christy Payne were ordained and installed elders; George L. Peck and Ralph W. Harbison, previously ordained, were installed at the same time. Mr. Peck had served in the Shadyside church and Mr. Harbison in the McClure Avenue church.

1912. April 1. Membership, 560.

Earliest Presbyterianism in the Valley

BY THE

REV. MATTHEW B. RIDDLE, D.D., LL.D.

THE task I have undertaken this afternoon proved more perplexing than I expected. I laid hold of all the available authorities, sent me through the kindness of friends; but there are a good many points of great obscurity which I have not been able to settle and I doubt if they can be settled.

The authorities were: Dr. Allison's *Historical Discourse*, of course; Mr. John Way, Jr.'s, beautiful essay about *The Olden Time in Sewickley*, and a manual of the church published some years ago. I also had the librarian of the seminary consult the records of the past on some points, but did not succeed in getting much. An elder of the Fairmount church supplied me with a few details, but the perplexity still remained.

The first perplexity is: When was the old church of Sewickley organized? That cannot be answered. We know who preached the first sermon here, probably in a log barn, but we can't be sure even of that.

That there was a church organized thirty and more years before the date you recognize in these services is perfectly clear. In 1808 "the church at Sewickley"

is reported to the Synod of Pittsburgh; and there is every evidence that it had been formed some years previous.⁶¹

We can tell something about the formation of the Episcopal church, the Methodist church; but about the exact formation of this church we know next to nothing. We know that there was such a church formed, and it is of the history of that church antecedent to the date celebrated here that I have to speak this afternoon.

Of course in those days there was a good deal of irregularity; and the ministers came along preaching every now and then, sometimes being employed a regular portion of their time and sometimes indiscriminately.

The first sermon preached was by the Rev. John McClain, who was pastor of the Montour church or Montour Run church, a church founded in 1778.⁶²

Now notice—for there is a good deal depends on that—how subordinate this part of the state was to the other side of the river. A great many churches, strong churches, country churches, were founded on the other side of the river long before anything tangible appeared on this side; and when it did appear, it was largely dependent on the other side of the river. If I were to enter into the reason for that it would lead me into a long historical discussion about the tenure of the land under the old Virginia patents, and the peculiar land tenure on this side—the Depreciated Lands, as they were called. If you want to look it up, Judge Agnew of Beaver has written a most interesting book showing the peculiar conditions—why, they reach clear up to Northeast, near Erie.

This infant organization was a member, as far as it can be recognized, of the Presbytery of Erie, whereas the Presbytery of Ohio was on the other side. Mr. McClain preached here probably several years at odd

times, but we can't be sure about it. He was rather unfortunate, and was afterwards suspended from the ministry; but the church was here—it was not much of a church organization. It had its elders, and one of them survived until the formation of the new church—a Mr. McLaughlin.

In 1808 there was a recognition of the existence of the church, and in 1812 there is a record that the church at Sewickley Bottom desired to be transferred to the Presbytery of Ohio. The reason for that was that the people wanted to go into partnership, as it were, with a church on the other side of the river which was in the Presbytery of Ohio.⁹ And they arranged—although I don't think there was any formal installation—they arranged that a Mr. Andrew—not Alexander—Mr. Andrew McDonald¹⁰ of White-oak Flats, afterwards Mt. Carmel church,¹² which was formed about that time, should divide his time between this Mt. Carmel church, which is nearly opposite Economy and a little lower down, I think, and the church here. That went on with considerable success for a number of years, but presently Mr. McDonald got into a mental trouble and was declared incapable; so that it was a hard path all the way through. At the same time there was an effort here to make a permanent state of things, and, as I suppose, the principal place of worship up to this time was in Mr. John Way's barn opposite his residence—that seems to be the current opinion on the subject.

But in 1818 they built a log church for permanent use. I don't know enough about Sewickley as it was to know just exactly where that old log church stood. I guess Dr. Reid, who is here, could tell. Anyhow it was near the center; it was on Mrs. Addy Beer's land, which was leased to the church, and furnished, until it became quite dilapidated, a place of worship.

In this church there served a very excellent man named Michael Law, who was also pastor of Montour, and died on a missionary journey into Ohio. I feel a special interest in his name, because he was in one of the first classes that was graduated from Washington College when my grandfather was president there—had just established the college. He was very much beloved in Montour and they brought his remains there and erected a monument to him.

Mr. Law served for a very short time.⁶³ And now comes a curious thing, where I am very much puzzled. In 1821 the Rev. John Andrews¹⁴ became a member of the Presbytery of Ohio. He had lived in Chillicothe, Ohio, before and established a newspaper there—a religious newspaper which Brother Allison claims is the grandfather, or great-grandfather of the *Presbyterian Banner*, and that it is the oldest religious newspaper in the world. He was a sort of versatile genius, I judge. Well, in 1822 he became pastor of two churches—never was installed, however, but served them and served them faithfully for about ten years, from 1822 to 1832. Now comes in one of the puzzles: Fairmount church, or Duff's Mills,¹⁵ as it then was called, was a very much larger organization than Sewickley—and it has been a great trouble to me to find out as much as I would like about the Fairmount church. Some things are clear—that in the list of members it predominated very greatly. There were only eleven members when Mr. Andrews came to Sewickley. A few years afterwards there were 130 in the two churches, 32 in Sewickley and the rest in Fairmount; so you can see there were three times as many in Fairmount.—I don't want to bore you with these facts, but I would like you to know something about them.—Mr. Andrews had many activities in connection with the Tract Society and Bible Society

and a good many other things beside his newspaper. He gave up, 1832, both churches, and Sewickley practically gave up preaching, while Fairmount went on increasing with its larger number. I can't find out who succeeded Mr. Andrews at Fairmount—tried my best to get the records,—but the elder who furnished me with some facts said they had always had services there, so they must have gone on growing while Sewickley went on dying. Now, there is the puzzle: Why should Fairmount go on increasing and Sewickley, from 1832 down, be constantly decreasing? That is the problem.¹⁶

The last record of any religious service in Sewickley is an administration of the Lord's Supper by dear Mr. Jennings from Sharon, or Flaherty's Run,¹³ as it was originally called. That was in 1834. He was a dear good man—I knew him—a classmate of my father's; knew him and his family well, and I think of him as making the last effort here to keep the church alive. Well, it never reached more than thirty-two members, and when the new organization took place there were only five left. Now I put it to you Sewickley people to answer from historical grounds why that happened—that a purely country church like Fairmount should grow and a village church like Sewickley should practically die?

Well, it was from the character of the inhabitants. Up to this time villages were not much account. All the strong churches in western Pennsylvania were country churches, attended by farmers; and that was the normal state of things. The village and city church had not come to much in those days.⁹ More than that was the fact that here in Sewickley the population was, despite a few respectable people that could read and write and pray, a pretty rough population. It was largely inhabited by keel-boatmen. Now I wonder

how many of you know what a keel-boat is. In Maine it is a round-bottomed boat with a keel, to distinguish it from a dory, which is a flat-bottomed boat; but here, on these Western rivers, it was a boat framed like an ordinary boat, with a cabin on it, and on the outside of the cabin was a little walk with cleats on it, so that a man could stand up and pole. Well, poling up-stream was mighty hard work, and the men were a pretty hard lot. They were like the raftsmen that came down the Allegheny in my boyhood, when we used to call it "Olean broke loose." In my boyhood they came with pig-iron down the Allegheny river, but the Monongahela river wasn't thus used, because of the navigation, lock by lock. But in the early times there were a great many such boats built on the upper Monongahela. They were called Kentucky boats, because the tide of emigration was to Kentucky, which was a promised land, very much superior it was thought to these "depreciated lands" in the neighborhood of Sewickley and in western Pennsylvania generally: these keel-boatmen were a rough gang. They were not the kind of people to build up a church, and I may say that I find in the records I have been able to lay hold of the names of very few families now prominent in Sewickley.

But there was a real start in 1838. There is nothing, hardly, back of that that I could find, that linked it very much with the present; so my task has not been an easy one, nor has it been a very bright one. At all events they worked hard—the few that were left of them—and presently the new church was organized.

Now I hope I have not trodden on the territory of another speaker in telling something about the early life here, but I must trespass a little on some that come after me by telling why it was that this new enterprise became a success. It was a woman who did it, and her

name was Mrs. Olver! It was not Oliver—let the Olivers have all the glory they want, but they can't take that honor. Her name was Mrs. Olver; and in her school at Edgeworth, in her school-room, the first preaching services were held and the church was virtually organized there. Five members—Dr. Allison says three, but my count is a little more accurate—five members brought letters from the old Sewickley church, and fifteen others joined with letters from other churches, so that there were twenty persons, prominent among them Mrs. Olver, in beginning that church. One elder came from the old church—Mr. McLaughlin, as I have already intimated.²⁶ And there my task ends.

But I ought to say, and will say, I am linked with that 1838 in a somewhat peculiar fashion: John Williamson Nevin, who was then professor in the Western Theological Seminary, with which I am still connected, organized that church—walked down, as we are plainly told, from Pittsburgh, in order to organize it; and it was organized; and after a proper organization they extended a call to his younger brother—of whom you will hear presently—his younger brother, Daniel, who was to become pastor of both Fairmount, which had progressed, and of Sewickley, which was nearly dead. Now, what is that to me? Williamson Nevin's sister, as you (to Mr. Nevin) know, married my uncle Alexander Blaine Brown; and as his name was Alexander *Blaine* Brown, through your (to Mr. Robinson) Blaine blood, I am connected with you. So these two brethren that are to follow me are connected by these ties with the opening of a new era in this church.

May God bless it in all its ways. It has had a hard time at the beginning, and now it is opening in a most noble way.



THE EDGEWORTH FEMALE SEMINARY

FROM A LITHOGRAPH IN THE POSSESSION OF MISS SARAH CHRISTY WOODS

The Pastorate of Mr. Nevin

BY

MR. THEODORE W. NEVIN.

REV. DANIEL E. NEVIN,²³ the first pastor of this church, was ordained and installed on April 11, 1838. He had graduated from the Western Theological Seminary in 1836, and at once began work as a supply. Two years later when his brother, Dr. John W. Nevin, organized the Sewickley church, on February 17, 1838, he was asked to become the pastor, and he accepted, having also accepted a call to the Presbyterian church at Fairmount,¹⁵ a thriving congregation on the Big Sewickley Creek some five or six miles away. He was installed two months later, on the date named above, as pastor of the two churches. Services were at first held in the Edgeworth seminary; Mrs. Olver, the principal of that institution, having offered the congregation the hospitality of the place. At the time of organization there were twenty members; among them, of course, being the two elders, James McLaughlin, whose descendants still reside in the valley, and John B. Champ. The church at once began to grow in membership and in strength. At the end of the first year plans were laid for the purchase of property and the building of a house of worship, and trustees were elected.²⁹ Shortly

after, a lot was bought—an acre of land—from John Fife, at a point just opposite the present church property; and on this a modest edifice for worship was erected, the location being nearly where the residence of the late John B. Reno stands. To show how modest were the ideas prevailing at the time, it is but necessary to state that \$200 was paid for the lot, and \$1500 for the building. But even then it was two years before they were able to complete the sacred edifice, owing to their inability to get sufficient subscriptions. And that didn't end it; the church was finished, but more money had to be procured to get pews, which were not figured in the original cost. One of the most earnest workers, practically and religiously, was Mrs. Mary Olver, of the Edgeworth seminary, above referred to, who was a veritable host in herself.

Even Roman Catholic scholars at the seminary gave freely, because of their love for her. Her death in 1842, four years after the organization of the church, was indeed a great loss to it. These early struggles of the young congregation were so great that it was fully three years before it was able to dispense with the hospitality of Mrs. Olver and commence worshiping in its own church building.²⁸

The church was not many years completed before the health of the pastor began to fail. An ugly throat affection began to trouble him, which made it difficult to preach sermons. In the following years this became so bad that he decided to resign the pastorate of the Fairmount church; hoping that, when relieved of the exposure of getting back and forth from there, his health might be restored and that he might thus be able to continue with the Sewickley congregation. But, this not bringing the desired relief, he finally decided to resign from the latter charge also; and so on September 11, 1847, a little

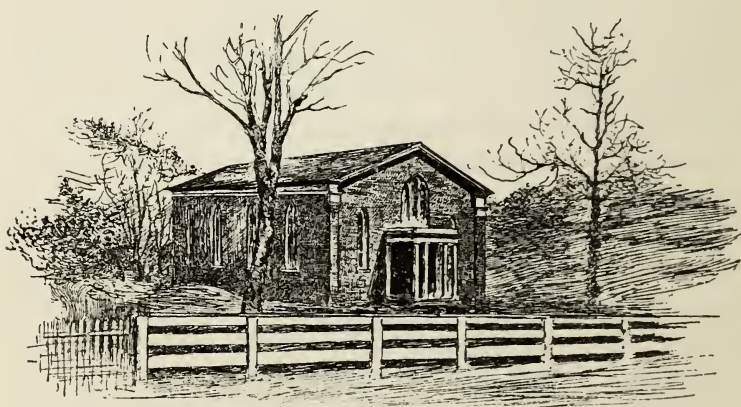
over nine years after his installation, he severed his pastoral relations. During his pastorate forty-four persons were admitted to membership in the church by certificate and seventy-five by confession of their faith. It is interesting to note that one of the members of Mr. Nevin's congregation still remains—Mrs. Annie (Porter) Dickson, of Little Street, now in the eighty-fifth year of her age, also one of the oldest citizens of Sewickley.⁶⁴ Mrs. Dickson has quite a vivid recollection of the early days of the church, and the struggles it had to get along.

A rather curious feature of Mr. Nevin's pastorate which, looked at from the standpoint of to-day, seems almost unbelievable is that, of the two congregations under his charge, the one at Fairmount was considered the stronger. Mrs. Nevin's mother was so impressed with the superior importance of Fairmount that she urged the young minister and his wife to take up their residence in the vicinity of Fairmount instead of at Sewickley, but the young people decided otherwise. Fairmount really was stronger; for, while the church at Sewickley could scarcely support itself, Fairmount was flourishing.¹⁶ It was in the center of a rich farming community, and the prosperous farmers and their families not only attended the church in great numbers but gave liberally toward its support. It is barely possible that some of the work necessitated by the pastorate of this church had much to do with the breaking down of Mr. Nevin's health. It was not merely the exposure of riding on horseback to and from Fairmount in all kinds of weather—rain or shine, snow and sleet, winter cold and summer heat—that was bad enough; but he had to go to the homes of the farmers in times of sickness and death, which kept him constantly on the move. In addition, it was expected of him that he should go to the farmers' homes and ask the children their catechism. This he

attended to faithfully; and it was to this strain on his voice, taken in connection with the undue exposure to the weather, that he attributed the contraction of his throat affection.

The pastor was not alone in being busy; Mrs. Nevin also had her full share of church duties. She was head of the sewing society, led in the singing, had to lead the women in all their church activities.

Mr. Nevin endeared himself to his people in both congregations, and it was with sincere regret that they accepted his resignation. In speaking of his preaching, an authority of the time said: "His language was choice, incisive and at times highly figurative."



The Pastorate of Mr. Allison

BY

MR. ALEXANDER C. ROBINSON.

I N the preparation of this paper I have relied largely upon an address prepared by Dr. Allison himself for the fiftieth anniversary of this church, to which have been added a few reminiscences of some members of the church, and I know you will pardon the relation of personal and homely incidents because of the more intimate touch they give.

The second pastor of the Presbyterian Congregation of Sewickleyville was James Allison. The son of James and Elizabeth (Brickell) Allison, he came of good blood on both sides of the family—Scotch-Irish on the one hand and German on the other—inheriting a vigorous physical nature, a strong and active mind, and the orthodox Presbyterian faith. He was born in Pittsburgh, September 27, 1823; but was reared near Bakerstown, in the northern part of Allegheny County. He received his primary education in the home and in the common schools, which in that region and at that time were poor affairs. With a taste for learning and a resolute desire to secure it, he supplemented his meager education by obtaining access to a quite valuable library of a neighbor, and by books borrowed from other

persons. His classical studies were begun in Bakers-town, under the pastor of the local Covenanter church. Afterwards he attended an academy near Hickory, Washington County, Pa., and in the fall of 1842 entered the sophomore class in Jefferson College, Canonsburg, Pa., graduating three years later. A classmate speaks of him as a strong, nervous lad at the time of his entering and an easy and brilliant student, and says: "The probabilities are that he studied at college, but to the careless observer he seemed to walk over the course with ease."

In his home and in his early education, his religious training had not been neglected, nor had he forgotten the strong Scotch-Irish Presbyterianism which was his by birth; so it is not surprising that, though in his later college days intending to go south and spend several years in teaching, an unexpected occurrence led him to enter the Western Theological Seminary in Allegheny a month after leaving college, and so brought him into the ministry. In May, 1848, he graduated from the seminary, having been licensed to preach the gospel in the previous October by the Presbytery of Allegheny (now Butler) at a meeting held in the church of Slate Lick.

On the first Sunday after leaving the seminary, the third Sunday of May, 1848, he preached his first sermon to the Sewickley church. When he came hither on the evening of the previous day he had not the remotest thought of a settlement in this place. He did not know that this little church, as it was then, was desirous of securing a pastor, much less did he know that anyone had spoken or even thought of him in that connection. All his arrangements had been made to go to a college just starting into existence in Des Moines, Iowa, in which he had been elected professor of Greek and Latin;

but he was induced to remain here and act as stated supply for one year, at a salary of \$400. Small as this amount now appears to us, it was not disproportionate to the then size and means of this church, and if paid in cash, and if fully paid, had a very much larger purchasing power than at present. In his final year of services his salary reached \$1,000 per annum which, considering prices then current and the premium on gold, did not represent as much of an advance from his earlier compensation as might at first appear.

Sewickley in 1846 is said to have consisted of some thirty houses and two churches, strung along a mile, from what is now Boundary Street on the east to Academy Avenue on the west, and had certainly not grown much larger when the young preacher took up his work two years later. But, small as the membership of the church then was, it made up for this by the territory which it covered. Beginning above Dixmont, it extended along the Ohio River to the Big Sewickley Creek and then miles back over the hills, while three or four families lived in Shousetown across the river. No other pastor resided here then, as the Methodist church at that time was only a station on a circuit; so that the visitation of the sick, whether Presbyterian or not, and attendance at all funerals devolved on the young stated supply. Pastoral visiting being at that time considered a duty as well as a privilege of the minister, we may well believe that Rev. Allison was an active man. Edgeworth Female Seminary and the Sewickley Academy were then in a highly prosperous condition; and the teachers and pupils constituted a large proportion of the regular attendants at the church, though not always to the edification of either the young people or their elders, for the mutual interest of the boys and girls was far from being confined to spiritual matters, and the ex-

change of notes and candy and the various demonstrations of interest attracted the attention if not the approval of the adults. At that time the day of prayer for colleges was literally observed as an all-day of prayer and public services, at which these students were compelled to attend, to pray both for themselves and their institutions; but more obviously to be prayed for and preached at. Upon one such occasion the young ladies from the seminary, who occupied the gallery in the church, then across the street, resenting the use of a fine day for such devotions, brought their fancy work and ostentatiously occupied themselves with it, which led Rev. Allison to indignantly request those who were so anxious to finish their Christmas presents to withdraw. On another occasion the boys of the academy were delighted with an invitation to go down to the seminary for a prayer-meeting, to which the school responded with a remarkable fervor; and there was much unwonted use of nail and clothes brushes, and anointing and plastering down of unruly locks, in anticipation of the service. But, on their arrival at the seminary building, the young men were surprised and disgusted at finding themselves all ushered into one room, with the girls safely seated in another room, and Rev. Allison in command in the wide hall between. I fear the spiritual results of the meeting were not all its promoters had anticipated. Another time Rev. Allison in addressing the seminary girls urged on the young ladies the study of the Constitution and political history of the United States; because, while he did not believe it would come in his or their day, he did believe the time was coming when women would exercise suffrage; which led to the students being compelled to memorise the Constitution—a training which was far from being appreciated, although one young lady was able to

repeat the whole of that historic document. Rev. Allison was unfortunately two generations in advance of the times, and so without honor; but might I mildly suggest to the more ardent local advocates of Votes for Women of to-day that this pioneer is entitled to their special recognition?

Nevertheless, the effect of his work was soon felt, and in the next winter after his arrival the church was visited with a revival in which the seminary and academy largely shared. Twenty-one made confession of faith, including the young girl of fourteen and the old man of nearly fourscore. The entire church seemed awakened to new life. A unanimous call was given him September 24, 1849, and he was ordained and installed pastor, October 16, of the same year.

At that time Sewickley was part of Ohio Township, and it is difficult to estimate the population or its growth. It was not till 1853 that it became a separate borough of its present dimensions, and as late as 1860 its population was less than eight hundred. My own memories of the town, which begin a decade later, bring it to mind as even then a straggling village with great fields here and there bare of all houses. For instance, I can remember when the entire square bounded by Beaver Street, Grant Street, Linden Street, and Academy Avenue (then Perry Street) was one large corn-field, without a house in it, or any Thorn Street dividing it. Mud roads, some of them in wet seasons nearly bottomless, ran here and there, while what we of the 'seventies called "board walks," were at this earlier date quite unknown. There were no street lights of any kind, and no one thought of going out in the evenings without a lantern. Going to church was no easy task in wet or winter weather, and our forefathers in the faith deserve a credit we cannot claim for their regular and interested

attendance at the various services. Miss Ellis, in her *Lights and Shadows of Sewickley Life*, says: "The weekly prayer-meeting held in the little church was well attended, and all parties and meetings of a social nature were arranged so as not to interfere with Wednesday night. By the light of a lantern, plodding our way through the mud, sometimes stopping to take up an overshoe that had been left behind, and again escaping some of the mud by climbing a fence and going through a grassy field, we reached the meeting where all our tribulations by the way were forgotten, and we had a 'foretaste of heaven.' There were not many in the small congregation who were willing to take part in conducting the meetings, but among the few who did were two who never allowed fatigue or a press of business in store or workshop to prevent their being ready at the appointed hour to go to the place of prayer. One of them, a perfect Nathanael in his guileless life, impressing others in his quaint remarks with the reality and beauty of his religion; the other, whose humble words of adoration and praise kindled the zeal and strengthened the faith of many a weak disciple, and whose quiet deeds of charity and kindness caused many to 'rise up and call him blessed:' these two, obeying the commands of their Master as they ministered to 'the necessities of the saints' were united by the bond of Christian love and sympathy. As I remember them lingering by the wayside at the close of the meeting, ere going to their homes, earnestly conversing of the things 'unseen and eternal,' I fancy them now, 'in the home beyond,' recounting the way in which they were led, and uniting in the 'New Song,' as they rejoice over every soul gathered home from this loved spot."

I have quoted this memory of our church because I like its picture of our village, when life was simpler and

not artificial, when there was time to be interested in one's neighbor's soul and even in one's own soul and its destiny. How few of us are so vitally interested in those spiritual things which we have professed to be the most important to us, that we talk to one another on our way home from church about the tender and intimate relations of the true believer with Christ and with each other. The Church, and I speak now of the church of all denominations and all places, has gained much in its wider activities in all lines of work, and yet I think it has lost more by ceasing to preach the simple and comforting gospel which Christ proclaimed. The living water which Christ gave to man still satisfies the thirst of humanity, as no modern charged and bottled waters can.

Into this community and this work Rev. Allison threw himself with energy. He promptly organized the first Sunday-school and soon had a Bible-class during the week and a class for study of the Shorter Catechism on Sunday afternoons, which, however, were only a part of his labors. The railroad was opened in 1851 and, from being a country village, Sewickley began slowly to grow into a suburb of Pittsburgh; the population increased and the church with it.

Being young and unmarried, the pastor was naturally an object of special interest to the young women of the church, and of general interest to all; for in those days, as now, there were plenty who took a lively notice of the affairs and business of others; and it was probably to satisfy the not unnatural curiosity of his parishioners and to stop further gossip that, as soon as he became engaged to Miss Mary Anderson, daughter of Robert and Jemima Anderson,¹⁷ the young couple took a horse and buggy and drove to every house, announcing the news. They were married in 1851. Where Rev. Allison

made his home before his marriage, I have not ascertained, but the young couple began housekeeping in a brick house adjoining the one now occupied by Dr. Chantler on Beaver Street. Two years later we find him with his invalid wife and infant daughter living with Mrs. Anderson, his mother-in-law, in a house adjacent to where the Young Men's Christian Association now stands. His wife died very shortly thereafter. Several years later Rev. Allison was again married, this time to Miss Caroline Snowden, daughter of Hon. John M. Snowden; and then lived in the house, since much enlarged, at the corner of Edgeworth and Nursery lanes, now owned by the Shannon Estate. Edgeworth Lane, by the way, was then known as Seminary Lane, leading from the railroad station of *Seminary* to the Edgeworth seminary itself. After the termination of his pastorate, Rev. Allison bought and lived in the house at the corner of Academy Avenue and Beaver Road now occupied and owned by Mr. W. McC. Grafton.

Steadily the congregation had grown, until the little brick church which stood across the street from our present building had become crowded. First, new pews were placed in the vacant space around the pulpit; then all the pews were taken up and crowded as closely together as possible; and finally a gallery was erected, which was taken possession of by Edgeworth seminary. But at length a larger house of worship was necessary and, after some three years of effort, was completed in 1861. Of this we shall hear more in a later paper, and I refer to it only as occurring during Rev. Allison's pastorate. For the time and the ability of the people, it was the greatest thing this church has ever done. It has been recorded, and doubtless will be referred to later, that this building we are now in, while unfinished and without the pews, was used for the drill of the

soldiers who went from this valley to the battle-fields of the Civil War. But what is not recorded, and was doubtless quite as interesting at the time, is the fact that when the drills were over the floor was used for dancing, and some of the ladies of this audience were frequently partners of those young heroes—some of whom never came back to join again in such gaieties.

Some two years later, in February, 1864, it became evident that the pastoral relation, for various reasons, should be dissolved, and this was accordingly done. Assisted by several of his congregation, he secured an interest in the *Presbyterian Banner* and became one of its editors, continuing to make his home in the valley. In 1868, he received his degree of D.D. from Washington and Jefferson College, of which he was a trustee. He was also on the boards of other institutions and the boards of the Presbyterian Church, and was prominent in its councils. A regular attendant at general assembly by virtue of his editorship of the *Banner*, he was as widely known throughout the Presbyterian Church as any minister, and for long exercised a very strong influence. A vigorous controversialist who never shrank from a conflict, and wielding an easy and ever ready pen, he kept the columns of his paper alive, and especially when anyone had questioned the title of the *Banner* to be the oldest religious paper could he thunder in print his denunciations of the doubter. Of medium stature and portly figure, with a magnificent dome of a head, he was a familiar form to all, as he moved among us, going to and from the city daily, and taking part in all civic life. In his youth he was a handsome man and even in his later years a striking figure, although then the former term would hardly apply. I am reminded that at one general assembly the correspondent of a daily paper referred to Dr.

Allison as resembling President Martin Van Buren. To this Dr. Gray of *The Interior* replied in his next edition that, while no man could in his presence unchallenged impugn Dr. Allison's beauty, yet he was constrained to say that the beauty of Martin Van Buren was of one kind and the beauty of Dr. Allison was of another and as for himself he preferred Martin Van Buren's. Many of us can remember the Doctor's inimitable way of wearing his hair, which consisted of carrying a long lock from one side of his head clear over the smooth and shining expanse of the top and down the other side. Unfortunately this lock sometimes became disarranged and fell down on his shoulder, which made a peculiar effect when surmounted by an immaculate silk hat.

May I ask you to remember Dr. Allison as the young man filled with zeal and eager to be about his Heavenly Father's business, who came into this town sixty-five years ago and, receiving the little church from his predecessors, for sixteen years carried on its work, first in the period of a country village when the stage and the wagon rolled to and fro along Beaver Road and the keel-boat, the raft, and the steam-packet came and went on the river, carried it on while the railroad came and transformed the character of the town, carried it on through the stirring days of the Civil War. And in these sixteen years there were added to this church 277 on confession of their faith and 231 by letter. Eliminating the latter as coming from the natural increase in the population of the valley, though some credit must be given to the church and its pastor for attracting these strangers, we have an average of nearly eighteen persons every year added by conversion. Considering the size of the church and the population of the community, this is a most creditable record. And how many

hours and days and years of secret prayer, of loving labors, of wrestling with God, of journeys in the heat of summer and the cold of winter, do you suppose those eighteen souls each year stood for on the part of the young pastor? "No man doeth the signs which thou doest except God be with him."⁶⁵



The Pastorate of Dr. Bittinger

BY

MISS LUCY F. BITTINGER

JOSEPH BAUGHER BITTINGER was born March 30, 1823, on the Homestead Farm, Adams County, Pennsylvania; a tract which has been for one hundred and sixty years in the possession of the family, being granted them by the Penns. The Bittings are of Alsatian German origin.

Dr. Bittinger graduated from Pennsylvania College, Gettysburg, at twenty-one years of age, studied theology at Andover, Massachusetts, and after a year spent as vice-principal of Abbott Academy (Andover) and two as a professor at Middlebury College,⁶⁶ Vermont, became pastor of the Euclid Avenue Presbyterian Church, Cleveland, Ohio, remaining there for nine years. A severe attack of rheumatism disabled him from work for two years.

At this time the church in Sewickley was without a pastor or any stated supply, and Mr. Theodore H. Nevin, one of the elders, on whom devolved the duty of procuring supplies for the pulpit, was often much perplexed. One morning, walking across the Suspension Bridge over the Allegheny River, he chanced to meet Mr. J. A. Caughey, who was connected by marriage with

a Cleveland family. In despair Mr. Nevin asked Mr. Caughey, "Do you know anyone whom we could get to supply our pulpit in Sewickley?" "Yes," said Mr. Caughey, "I know a very good man; his health is poor and he is without a charge, and I think you could get him." "What is his address?" asked Mr. Nevin with his usual promptness. Mr. Caughey did not know, but offered to write to Cleveland for it; so it was arranged that Dr. Bittinger should preach in Sewickley the following Sunday. He wrote in his diary, under date of April 24, 1864: "Preached in the Sewickley Presbyterian church. Extemporized in the evening. . . . Text, 'If God be for us,' etc.—close attention." April 25: "The heart of the people seemed given to me and I inclined towards them." After a second Sunday's preaching: "Came away and felt more and more that God had given the heart of this people to me." Under heading, Sewickley, May 21: "The valley looks like the garden of the Lord. I pray it may be so in spiritual things."

To his brother, the Rev. John Quincy Bittinger, a Congregational pastor in New England, he wrote: "We have just commenced our second settlement in this little straggling hamlet, twelve miles down the Ohio from Pittsburgh. It is a sort of Sunday home for Pittsburgh's merchants, active and retired. The church is old school Presbyterian.⁶⁷ How I got here I cannot tell unless I simply say that I was led in by the Lord. I knew nothing of them and they nothing of me till the 24th ult., when I preached my first sermon here, on my way to Cleveland to sell my house and pack my books and furniture. Strange enough—they took very strongly to me, and against my wishes and first determinations, I took to them. The parish is pretty large—in numbers upwards of 250, in extent four and a half miles by half a mile up and down the river. Its building

is of stone, new and capable of holding 700. Of course I do not know how long I will remain. . . . God seemed to bring me here, and when he has something else, better or worse for me he will take me away." June 1 he notes: "First prayer-meeting. Some thirty present. Subject, prayer and prayer meeting." And on the 7th, he wrote to a Cleveland friend: "My people are a pleasant folk, and so far as I have seen them, not exacting. I think my extemporaneous preaching is preferred, and my written sermons not disapproved, so far as I can learn." In a later diary are found these "Memoranda, Sewickley, 1864. The long grass in the back part of the lot, the Virginia worm fence on the west, the tall pickets in front with a fine clump of alders on the inside, the line of hitching-posts that the poor horses might have an eye out for the wind and weather. How I used to come the back way—cross-lots. . . . The high, bald, back gable of the church, shaded by a lightning-rod and a sweet-briar. I gave notice the first Sunday (April 29, 1864) I preached here, that the congregation would meet on Monday for tree planting; the yard was stocked with evergreens—most of which died and were dug up with my own hands. . . . Mrs. Anderson's thin and frail form—but her warm welcome and hope I would like them; Mother Way's too; Mr. Way's stop under the noble oak that then overhung and shaded the hot, sandy road in front of the 'old church,' and kind words. The growth of the parish—the building of the parsonage, (Mr. Nevin taking the responsibility) the first house on all this flat south of the church. . . ." On July 6, 1864, Dr. Bittinger notes: "Installed in the evening over the Presbyterian church. Dr. Elliott, Revs. Orr, Shields, McAboy." And, on November 26: "Worked at the church roll. This parish has been very fluctuating, as much so as a Western city." In April, 1866, he wrote

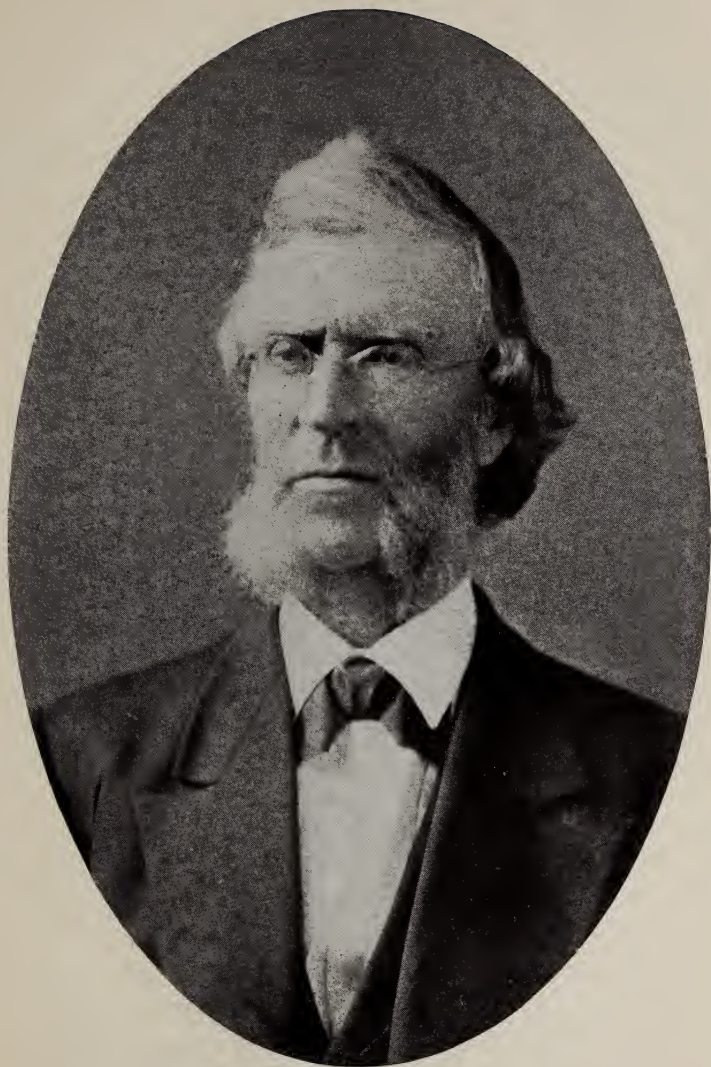
his brother: "There was a good degree of religious interest here this winter, and the results have been favorable for us. I almost invariably extemporize in the evening; the people prefer it, and I think I begin to feel a preference. I always practiced it somewhat from a sense of duty, but now for pleasure. I've not yet *written* a sermon since I am here. We started a Milton club here in October, with unexpected success; . . . attendance from fifteen to thirty, according to the weather. I've also organized a book club, mainly for periodical literature. . . . " The Milton club developed into a Shakespeare club and the latter, as will be seen, into the History Class. This Magazine club also exists, at an age of forty-seven years.

Some years later, writing to the same, he said: "If one could attain to an interest in all one's hearers it would make preaching very much easier and more effective. I believe that my greater success at Sewickley has been owing largely to my being able to feel a deeper interest in my people—and this arose out of the cordial, kind way in which they received me and still continue to treat me." December 9, 1871, he writes: "My people during the past year have been putting up a 'Memorial Chapel'* for Sunday-school and other purposes. We expect to dedicate on Christmas. . . . I preached my septennial last May. They have been seven blessed years to me. Health restored, courage, and I think power and usefulness increased—salary liberal and promptly and cheerfully paid—and my efforts appreciated and 'succeeded' as the old divines were wont to say. I have had other fields offered, but 'I dwell among mine own people.'" On January 24, 1872, the diary notes: "Farewell prayer meeting and

* This was a "Memorial" of the reunion of the Old and New School branches of the Presbyterian Church.

conference meeting in the 'old church'—very full." And, on March 3: "Lidie Nevin came to me and proposed to . . . form our history class. I had been thinking of it a good deal of late." This marked the beginning of an effort for the good of the community, an attempt to interest people in serious study, whose effects still endure. With the same end of benefiting the community in view, Dr. Bittinger was for a short time a member of the School Board.

Another work is noted on April 16: "Mr. Kelly said that the governor had appointed Mr. Nevin, Milligan [Chaplain of the Western Penitentiary] and myself state commissioners to the International Prison Congress [in London]." This appointment was renewed six years afterwards, for the meeting at Stockholm. Another note, later, is: "Mr. Way thinks I've had a great deal to do with the progress of things in Sewickley," which remark is illustrated by the notes for a lecture delivered in the Centennial year before the newly-formed Library Association, which is interesting as showing what our town was in those days, and also by its anticipations, so many of which are now fulfilled. "'Sewickley as it is, and Sewickley as it should be.' Our felicities: (a) As to location—sunny side of the valley, clean side of Pittsburgh, and the healthy side. (b) As to surface—a fair plain, but broken enough for drainage, sewerage and beauty. (c) Soil—warm, sandy—good for percolation, cellars, gardens, flowers, fruits, vegetables, and so forth. (d) Approaches—the river, the railroad, and the exits back through the glens, hollows, and valleys. These are the actualities of Sewickley. The first condition of realizing our ideal is roads, pavements, crossings, houses set back—for quiet, privacy, safety from fire, parterres, etc.; drives up all our glens, a park—a fountain—Town Hall—Public



REV. JOSEPH BAUGHER BITTINGER, D.D.

FROM A PHOTOGRAPH TAKEN IN 1878, IN THE POSSESSION OF MR. BAYARD H. CHRISTY

Library—Academy. A picture of the Sewickley of the future with population 10,000, and our aristocratic knobs crowned with fit dwellings.”

From 1882 the diary shows a steady failure in health and strength; thus, in that year he wrote: “I feel a singular relief when I think how near I am to being through. Or rather when I look at young ministers and think of all that is before them, I am glad I don’t have to go thro’ with it. It seems to me I couldn’t do it, and I simply wonder how I succeeded in blundering thro’ this world. I certainly don’t feel as if I had ever done anything. Whatever good I may have done seems to have been accidental—a casual fibre in the great web of life.” In the next year he wrote: “All out of sorts, tho’ I can’t tell why. It was pressed upon my mind how easily and unexpectedly one may be taken sick and die.” And later: “Inasmuch as we cannot transmit our best selves and each generation must enlist for itself, our efforts at well-doing seem like pouring water into a sieve. The generation following can hardly see that the sieve is wet—it is certainly empty. It would seem as if the world were turned hindforemost. Still no sound conscience would allow men to rest. We get our training, we do a little for others, and then go to the Land of Hope.” But others did not take so discouraging a view of the results of his efforts; he notes: “Mr. P. spoke very encouragingly of the character of my preaching, especially of the importance which I attached to public spirit. He had learned much from my talks to young men and credited me for the high moral and intellectual tone of Sewickley society. If it is so in any measure then I haven’t labored all in vain.” In a letter from Col. John I. Nevin, then editor of the *Pittsburgh Leader*, Col. Nevin expresses his opinion of Dr. Bittinger’s ministry as follows:

" . . . Those who measure a man's results by the influence for good which he exerts upon the community in which and upon which he works, know that few men have lived in Sewickley whose labor has been rewarded by better fruits than yours. You may not have induced so many persons to 'join the church' as some other Sewickley preachers, but you have induced more, I think, to entertain healthy and practical views of religious life than any of them. . . . In addition, you have done a work of infinitely greater importance than this drumming up of church recruits. You have helped to teach the people that the main thing was not to enlist in this or that ecclesiastical army, or in any army, but to be better men. In liberalizing the sentiments of the Presbyterians of Sewickley, in teaching them to lay aside their pet bigotries and cultivate that charity for other people's opinions which is as truly Christlike as charity for their sinful acts, in making them realize that conduct and not dogma is the main part of Christian life: you have done a good work which will out-last you, and for which many who have neither outward connection nor perhaps much inward sympathy with any form of dogmatic theology thank you in their hearts."

During Dr. Bittinger's pastorate the church "devised and accomplished liberal things." The first was the payment of a debt of \$5000; then the manse was erected at a cost of \$8500; then the lecture and Sabbath-school rooms were erected, at a cost of \$15,000. The entire sum of money laid out by the church during Dr. Bittinger's pastorate of twenty-one years exceeded \$156,000. In the same time there were received into the communion of the church on confession of faith 174, and by certificate, 350. Elder George H. Christy said, on the occasion of the fiftieth anniversary of this church: "The pastorate of Dr. Bittinger, . . . what can I say of

it? It is a pastorate which went into and constituted the life of the Church. He preached himself into the hearts of his people. . . . Dr. Bittinger was a *large-minded* man. 'Christianity,' he remarked in one of his sermons, 'is the religion of the best things.' The *best things* of life, of character, of obligation, of opportunity, of achievement; the *best things* of time and eternity,—the *best things* of all space—the *best things* of Humanity and of Divinity, of Earth and Heaven,—all entered into his conception of Christianity. Hence, outside of his parish work, his sympathies were as far-reaching as Humanity extends; and, by voice and pen, he endeavored to make his influence and labors felt equally far. . . . It was a *peaceable* pastorate. True, there were one or two occasions when some elements of discord were manifested; and some such must always be expected, for whether the sons of God or the sons and daughters of men come together, Satan also comes along, as in the days of Job. But in this case the discordant elements were too feeble to be of avail, and they soon died out or were voluntarily repressed. Pastor and people reposed the utmost confidence in each other. . . . While Dr. Bittinger's pastorate in Sewickley was not characterized by any general 'revival,' nor in fact by numerous additions at any one time, it is still true that the growth of the church was steady and practically constant. Perhaps its best characteristic was that it was a *working* church. . . . He was a worker himself, and he taught the lessons of work both by precept and example. But he never scolded, nor did he ever, to my knowledge, mention or allude to any sins of his people of omission or commission, in a fault-finding manner. His reproofs had a sting to them peculiarly his own; and those not hardened in laziness, seldom needed a second reminder."

In the summer of 1884 his church gave him leave of absence to try if a European trip might improve his health. On September 7 he wrote: "While sitting in St. Dunstons-in-the-West in London, I thought over the past. My life seemed to drift from me out of sight, like a retreating shore, the whole past a fleeting vision; my thirty years of public service an unsubstantial thing that had not been."

A parishioner, the late Mrs. Mary J. Atwell Finkbine, wrote: "In January, 1884, he was overcome by a general prostration. With his family he spent the summer in Europe, hoping to regain his health by travel, and with absolute freedom from work. Returning in October, he took up his work with a hopeful heart. He was able to preach but four sermons; full of pathos and power they were, but they proved to be his last. His strength failed utterly. He wrote a beautiful and touching farewell letter to his congregation, which is in print, and a copy preserved in every household in his parish as a souvenir. He looked calmly forward to his approaching death as simply an entrance into a higher state of activity and happiness. . . .

"His death occurred on the fifteenth of April, 1885. In early manhood the young minister left his eastern home to begin his work; thirty-two years of useful labor complete the circuit of his ministerial life, and now his body, borne by the elders of his church, who loved him well, in a spot chosen by himself near the place of his birth, is laid to rest by the side of his kindred. To us who knew him best, and profited most by his instructions, his life seemed all too soon ended. But the Master knew his work was done."

The Pastorate of Dr. Campbell

BY THE

REV. WILLIAM O. CAMPBELL, D.D.

SOME weeks ago inquiry was made as to whether I had among my belongings any old relic of our church which might be used for the purposes of this occasion. My reply was that so far as I knew I had only one relic of the past years, but that it being of a nature wholly personal I, as a modest man, shrank from having it very closely examined into, neither did I feel willing to hand it over to the committee to put in a glass case, or hang upon the wall. I was trying, however, to keep it in good form, had the best of intentions of doing so, and if all things went well it would in due time appear in its appropriate place in the program. Now, though I have thus begun with a personal reference, this address is not to be distinctively autobiographical: I shall not refer to myself, except where fidelity to history requires such a reference.

I would very much rather speak of you, and of what many of you are to this church and have been to it for many years. For without you, your faith and love and prayers, your service and sacrifices, your unity, harmony and good fellowship, this church, good and worthy of grateful remembrance as it has been in past years,

would lose its present usefulness and charm. For it is these things, marks of the divine presence, that make the church precious to the passing generation. We who are a bond between the past of this church that lives in our grateful recollections and the future that lives only in our hopes and in the counsels of God should be careful to fashion well and strong the links of the golden chain, so that when future generations of God's children here review the history of these years, they may be able to say of us as we happily are able to say of the blessed dead: Well did they uphold the honor and glory of His name; faithful witnesses were they to the grace and truth of Christ; fruitful in good works done in the Master's name. They built on the foundation God had laid, not wood, hay, or stubble, but gold, silver, and precious stones.

But rather than speak of ourselves, our affections and sympathies move us all to speak of those who have lived and wrought with their hearts and hands here; those dear departed ones, whose pure spirits redeemed from all sin and pain look down on us from their heights in glory, who have left to us the imperishable legacy of their love and their consecrated lives. They have not only written their names indelibly on our hearts, but they have by their lives made a contribution of enduring worth to the life of this church. I would be disposed to linger at greater length on these sweet and holy memories, had I not at the close of my pastorate paid a special tribute to their worth, which was printed, and is accessible to those who may desire to see it.*

It was during my pastorate in this church that I received clear and strong impressions of a change that was taking place in the development of religion, a

**Manual of the Presbyterian Congregation of Sewickley*, published by Order of Session, 1910, page 59.

change the momentous significance of which we are only beginning to appreciate, involving a development of a type of religion which may be regarded old (if thought of, as it may be, as a reversion to a primitive type of Christianity), or new (if contemplated in relation to the types of Christianity which preceded it by many generations). For no one can have been an interested and thoughtful observer of the life of religion during the past generation without being convinced that the world has been brought forward to a new stage of religious development. There are three types of religion, viz., the doctrinal, emotional, and practical. Now it is true that in all genuine religion all these elements are found; for religion affects the whole man; it appeals to the intellect, the seat of the reason, to the heart, the fountain of the feelings, to the conscience and will, the center and spring of religious action. And in any perfect religious life there must be a harmonious union, a proportional and well-balanced action of all these forces of our nature in the service of God. They will move all together when they move at all. Blessed are they in whom religion to the intellect brings light, to the reason brings proof, to the imagination brings vision, to the memory brings the great salient, epochal events of the religious past, to the heart brings love, to the conscience brings purity and peace, and to the will brings government, guidance, and self-control. But where among mortals is there a perfect religious life? Or where is there a perfect church? Whether we view religion in its individual or collective form, the beautiful prospect which the Apostle Paul holds out to us of the "perfecting of the saints, of the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ,"

is still in the future. And just as we ordinarily see in the natural man that the intellectual element overbalances the emotional, or the emotional the intellectual, and that these with the will are rarely perfectly tempered together, so in the religious life a perfectly symmetrical development is an attainment rarely seen. And what is true of the individual is true of the church. In the Presbyterian Church of our Scotch-Irish fathers religion became distinctively intellectual or doctrinal. It was during the early years of my pastorate here that I clearly saw that the Presbyterian Church had emerged from the catechetical stage: that is to say, its enthusiasm for the catechism, the most popular form of its doctrinal statements, was rapidly declining; not in the boys and girls who were learning (where it had never been), but from the fathers and mothers who were teaching (where it had been). For enthusiasm for the catechism was much like enthusiasm for the discipline of the rod. It never came until the age for receiving it had gone and the age for administering it had come. Now I feel sure that some of you will not agree with me, but I want to record myself here as not, in all my pastorate, having believed in teaching or trying to teach young children what they could not understand, or in teaching them to believe what is impossible, that is, that they could really believe what they do not and cannot understand. Any wise teacher will not want his pupils to take one forward step until they understand that which they have just gone over. Any other mode of teaching is in error. If that is true in all secular branches, it is a much more grave and solemn truth in religion. I believe in the economic view of truth which Christ had when He withheld certain truths from His disciples until they were able to bear them; which the Apostle Paul had when he said that he

fed the Christians of Corinth, whom he treated as children, with milk and not with meat for the same reason. I believed and still believe that the practice of teaching children what they could not understand was involving them in the delusion that they believed the truth which they could not understand when they really only believed the human authority that was teaching them. I am writing history now and must be faithful to the truth. I believed and still believe that the practice of teaching, not the primary catechism which is adapted to young children, but the Westminster Shorter Catechism, which is made up of abstruse definitions, cultivates and establishes in them an unintelligent, unreflecting, formal, and therefore wrong, way of accepting truth and of remaining in it—and thus tends to prevent that intelligent and reflecting examination into, that intelligent interest in, the truth which would be likely to come if these abstruse forms of doctrine were brought to their attention at a time when the mind was fitted to receive them. I believed and still believe that teaching young children that which they cannot understand has a strong tendency to cultivate in them an inability to tell what they really do believe, or at least give any reason as to why they believe it, except the insufficient one that so they have been taught from their childhood, all of which is contrary to the teaching of the Apostle: "Be ready always to give a reason for the hope that is in you with meekness and fear." In saying this I have no intention of saying anything against our catechism which is in the main a series of most admirable definitions, but only against what I believe to be a mistaken method of teaching it.

But I had little trouble from my people, who were rapidly emerging from the catechetical stage and were developing a practical type of religion in which

sermons battling for a system, sermons beginning with doctrine and ending with doctrine, and not beginning with doctrine and ending with practice, and abstruse definitions were no longer acceptable. Now this development was normal and healthy. Both the doctrinal and emotional types of piety laid a foundation for it, and would have been incomplete without it; for the true end of both truth and love is service.

Now there is not a church of any name that has not felt the effects of this change. It came more quietly than the great Reformation, but it is quite as significant for the kingdom of God as was that great movement under Luther. It came from God; but God uses human instruments in every advance that is made in religion; and no great name like that of Luther or Zwingli or Calvin stands as sponsor for this movement. Certainly the theologians did not usher in the new day of which the maxim seems to be: "I must work the works of Him that sent me." Our theologians have scarcely yet caught the spirit of the change, and seem hardly to know what to do with it. They are like old workmen who have a new tool put into their hands, the use of which they cannot discover by the light of their experience. They are so wedded to their systems, which are hallowed by the peculiar sanctity of age, that they insist on the new spirit adjusting itself to the system; they do not seem to recognize that the system must accommodate itself to the new conditions. Perhaps it is too much to expect that men who are wholly occupied with systems of doctrine should take a leading part in the transition of religion from a distinctively doctrinal to a distinctively practical type. We may, however, fairly ask them to recognize the fact that doctrine is not an end, but a means to great practical ends; to follow the example of the Scriptures and cease their speculations

at that point, beyond which to continue them would serve no practical use. And when God by His Providence is calling His people to carry His religion as a life-giving force into fields which have hitherto been given up to the world, and to recognize that there is no sphere into which religion has not a right to enter, we have a right to ask our teachers to enlarge their views of truth to meet the needs of a great practical age.

There never has been a new advance in religion without it being accompanied with new views of truth. Neither did the change of which I have been speaking originate in the ministry. It came from the pew and the people. It is the turning into religious channels of the great practical spirit of the age in which we live. It is the consecration of that spirit to the greatest business of life: the service of God, and the rescue of mankind from sin and vice. The same benign Providence that through the agency of human gifts has given to the world the steam-engine, the railroad, the steamship, the telegraph, and wireless telegraphy, and the daily press—that through these means has brought the nations nearer together, that has made distant nations practically next-door neighbors, that has opened up nations once closed against us for commercial traffic—has brought this practical type of religion into the kingdom for such a time as this.

Why do I speak of this on this anniversary occasion? Because it marks the greatest change that has taken place since this church has had an existence, nay, in some hundreds of years; because its influence was felt in the last pastorate, and is felt in the present one, yes, and is felt in every pulpit of the land; because too the practical type of religion has—every type has—its weaknesses and its temptations, of which we must take account. There is a sense in which the Church is a

craft in which we are now sailing over uncharted seas. We need to become familiarized with the dangers in the way. There are two or three of these that I want to speak of.

1. The present great practical movement in religion may be regarded in the light of a reaction from the distinctively doctrinal type which formerly prevailed in our church. Now reaction is the greatest of mental dangers. From one extreme we are very likely to swing to the other. In our reaction from the extreme love which our Scotch-Irish Presbyterian ancestors had for doctrine, let us have a care lest we go to the other extreme of indifference to doctrine. If they erred in treating doctrine as if it were an end, let us see to it that we give it the right place as a means, and a very indispensable means, to the end of life. Sound doctrine is simply religious truth revealed to us in God's word. It is in order to life, and is the essential foundation on which all true life is to be built. But it is not enough for us not to be indifferent to doctrine. We must love it if it is going to have any elevating, purifying effect on life and conduct. It is not enough for us to know that great truth that God is love. It must first awaken a pleasurable emotion in our hearts before we will respond to it in loving God. Religion or the true life is communion with God. God loved the world, and gave for it His only begotten Son, and will have all men to be saved. It is not enough to know these things. They must awaken fine, lofty, pleasurable emotions in our hearts. To commune with God, to partake of His love for the world, and to work with Him for the spiritual and moral betterment of mankind must seem to us far better than any earthly portion if our lives are going to be modified by these doctrines. One of the dangerous fallacies which has come with our present type of

religion is that it matters little what we believe, so that only we live rightly.

2. When I began my ministry, in 1885, the expression *Working Church* was hardly known—not that there were not working churches, but the idea was not a ruling idea, hence did not become stereotyped in a name. Now in this practical age, and during some years past, the expression *Working Church* seems to sum up about all the virtues that a church can have. Now one of the temptations and one of the weaknesses which have come with the practical type of religion is to think it necessary, in order to have a working church, to have a very complicated machinery introduced into the church organization. So with some the ideal is what is now called the Institutional Church. So we have churches that have a gymnasium, and a general library and reading-room, and even a swimming-pool, and evening classes, and clubs for boys. I do not pretend to know how far this passion for organization—for in some places it amounts to that—is carried. Organize seems to be the motto in business in this practical age, and like every passion it runs to excess and we have over-organization. In the business world it is sometimes carried to such an extent as to be detrimental to the good health of business and to do violence to the individual—and so the law has had to curb this tendency to over or excessive organization. But there is no probability that the civil law will interfere, to prevent over-organization in the church. The law leaves the church very much to itself to manage its own affairs.

This autonomy which is allowed to the church—which is allowed to it to a greater extent in the United States than almost anywhere else in the world—makes it necessary that those who lead in church affairs should be people of great spiritual and practical wisdom, that

they should keep in mind the great purposes which the church is duly ordained to serve, and to allow nothing in the church that will interfere with the fulfillment of those purposes.

I do not want to be considered as in any wholesale way condemning the institutional church, or as being inclined to lay down any hard and fast lines as to how much machinery a church should have to carry on its work; but I am strong in the conviction that it is well for the church to do a great deal of work outside of its own organization, outside of its own organized machinery. When I speak of the church doing this work I mean the members of the church—for the church does the Christian work that its individual members do—whether they are or are not working through the direction of the officers of the church.

The history of the past years will show that this church has through its members done a great deal of work in this way. While I refer to some of the work that has been done in this way, I would not be understood to mean that I have embraced all of it. I am glad to believe that by far the larger part of the really Christian work that has been done through the instigation and inspiration of the church has been done in Christian homes, and in their business by Christian men, that it is of such a nature that the history of it will never be written, never can be. The stream of Christian life in this church has in past years divided into many little crystal streams, and has flowed out in many little channels in many directions, making life pure and sweet in many places, and swelling the spirit of gladness in the city of our God. In placing on record some of the work that has been done in this way, I would not be understood as wishing to detract from the credit due to other churches working in the same way. Indeed, as I

shall point out directly, one of the beautiful things about this kind of work is that Christians of different churches are found working together harmoniously in the common cause of our Lord and Master.

If now you look at the history of the Young Men's Christian Association in this place, you will find that members of this church have in past years so largely, actively, and generously engaged in that work that the noble plant which the association has is to a considerable extent a monument to the liberality of this church. And if you examine the list of its officers, Bible-class teachers, and active workers, you will find that a large proportion of them have been members of this church. A great deal of the good influence which has by that association been thrown around the young men and boys of this town, of the cleanness of their athletic and social life, of the moral and spiritual uplift of their lives, has been due to members of this church. They have done this work spontaneously and gladly, and of course without any special guidance from the church. If you look through the briefer history of the hospital, you will find that quite a number of the members of this church have been engaged in that cause. The Union Aid Society was organized shortly after I became pastor, as a pastor's aid society and was purely Presbyterian. We did well I believe in taking it out of its immediate connection with this church and in making it interdenominational. Its history will show that members of this church have always been actively (especially in the relief of the poor of the town) engaged in its work. The McAll Mission society is another interdenominational organization in whose work our members have for many years been engaged. Besides these forms of work, missions and charitable organizations of the city—the Presbyterian Hospital, the Homeopathic Hospital,

the Epileptic Home in Beaver County, Kingsley House, the Salvation Army, the Juvenile Court, the Home for Crippled Children, the County Workhouse, and the work of prison reform—all these agencies have had most substantial help from members of this church. For years during my pastorate a union Sunday-school was conducted in Osborne in a building owned by an active member of this church, chiefly by members of this church, and was carried on until there seemed to be no more need of it.⁵¹ For several years I had a watch and care over a Sunday-school at Haysville, which had for its superintendent one of our members, and finally a church was organized there by order of presbytery by myself and a committee of elders of this church. For years I preached occasionally at Economy and in Ambridge, by appointment of presbytery I organized the Presbyterian Church of Ambridge, and was the moderator of its session until the installation of its first pastor. To that church as well as to Haysville this church made liberal contributions. And you all know what we have done and are still doing for the mission at Ambridge. With the exception of the Ambridge mission, all this work has been done outside of our church organization and without any direction of its session.

There are some reasons why I favored this work all the more for its having been done in this way. In the first place, there was the element of an individual, independent, and spontaneous initiative in it which would not have so clearly appeared if it had been otherwise done. Christ did not come to establish parishes, but a spiritual body of believers. Parishes are great and necessary expedients for the Church of Christ. But Christ has bid us go into all the world and bear witness to Him. And not a small measure of Christian charac-

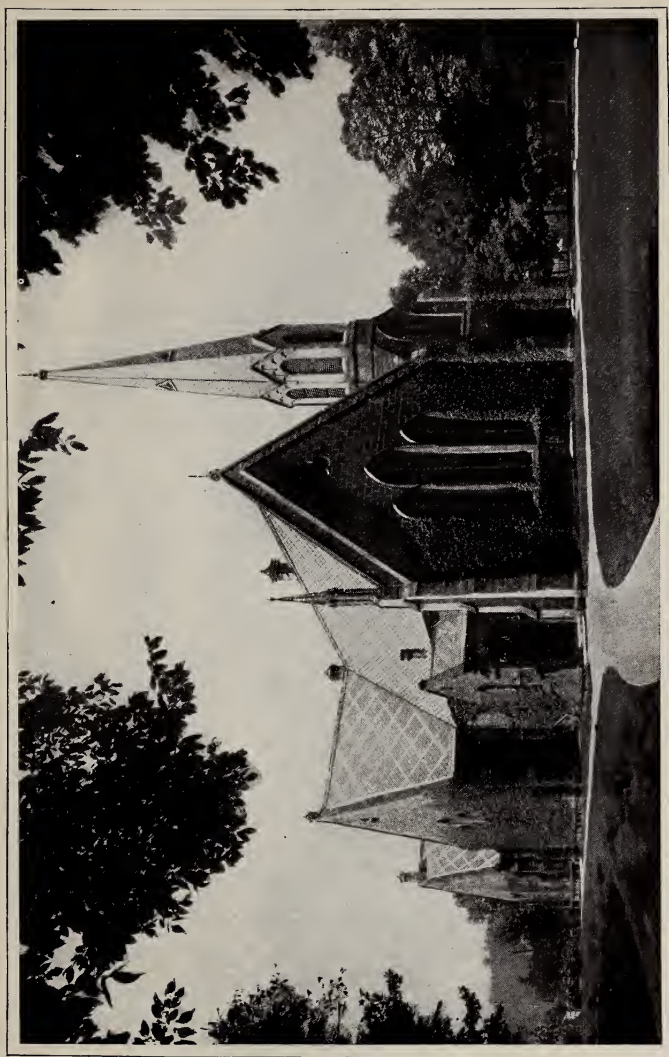
ter is built up, not a few souls are won for Christ, and a great deal of the power of the church is exerted by the work that is spontaneously devised and done outside the church organization. In this way the church reaches more people, exerts its influence more widely, sends the rich streams of its life, and distributes its blessings, more widely than would be possible if all the work were done under the immediate direction of the organization. In saying this I have not the least intention of minimizing the value of the work done in the organization.

One of the most delightful and in the long run profitable features of this work was that it brought Christians of different denominations together, caused them to join hearts and hands in the cause of their common Master—helped them to see that they had one faith and one spirit, and that they were thoroughly agreed upon the fundamental truths and principles of our holy religion. This extra-church mode of Christian work is doing much, perhaps more than anything else except the work of foreign missions, to break down the fences which divide the Church of Jesus Christ—fences which give our denominations the appearance of being colonies, and prevent us from realizing the world-wide imperial majesty of the Kingdom of God.

This church through all its pastorates has never had a spasmodic growth. Its growth has been slow and steady, like the growth of the most enduring trees of the forest. It has been by means of parental nurture, the regular ministry of the Word, and the gradual growth of the community. Its religious life has been singularly free from turbulent, cataclysmic disturbances. Perhaps it would have been well if we had had a larger infusion of the emotional element in our religion, but we have at least escaped great emotional upheavals, and the depressing reactions which inevitably follow

them. The stream of our church and religious life has moved on more quietly than in many churches. Contemporary life, temporary themes have seldom formed the subjects of discourse in this pulpit. The weekly bulletin has not been marred by such sensational subjects as the following, culled by a writer in one of our magazines from the Saturday evening issue of a Boston paper: "Can a Christian be a rich man?" "Whiskey, beer and wine." "Are you worth what you cost?" "Standing at Armageddon to fight for the Lord"—and I may add one which I saw a few days ago on a church bulletin within a few miles of the city: "Is there hope for us at Harrisburgh?" The pastors of this church have had too deep an appreciation of the sacredness of this pulpit, the eternal interests they were called to foster, and the richness of the Bible as a source of pulpit themes, to thus lower their calling. To our freedom from such sensational devices and disturbing influences we owe to some extent the singular unity, harmony, and peace which have so richly blessed us, and made this an ideal pastoral charge. For almost fifty years this church has had no factional disturbance. That is something to thank God for.

I have spent long enough, perhaps too long, in a survey of conditions bearing on the life and work of this church during the past twenty-five years. It gives me great pleasure to be with you on the seventy-fifth anniversary of this church. I have abundant reason to be grateful to God for having cast my lot and that of my family for so long a time among a people so harmonious and so kindly. Not the least of my pleasures is to be associated as pastor emeritus with my dear friend and brother who has succeeded me in this pastorate, and to feel assured that the most affectionate and cordial relations exist between him and his people.



THE PRESENT CHURCH BUILDING, ERECTED IN 1859-61

Sewickley: A Historical Sketch

BY

MR. FRANKLIN T. NEVIN

I N the settlement of western Pennsylvania, that region lying to the north and west of the Ohio and Allegheny rivers was considerably later in its development than the land to the south. A number of causes combined to bring this about. The southern territory, particularly that along the Monongahela River, was more readily accessible to settlers coming from the east by way of the Short Route, as it was called, which left the Potomac valley at Will's Creek (Cumberland, Md.) and struck directly across to Redstone (Brownsville), on the Monongahela, a popular highway of trade and migration. Powerful influences, deterring settlers from crossing into the country north of the Ohio, were the hostile Indians and the uncertainty of land titles due to the conflicting claims to that territory which were strongly maintained by the Virginia and Pennsylvania colonies. Penn's grant ran five degrees of longitude west from the Delaware River, but just how far that was no one knew. Virginia boldly claimed everything to the north and west, and created two counties, Frederick and Augusta, which extended indefinitely, covering what is now some fifty

or sixty counties and four or five states. She only relinquished her claim in 1779, when the Pennsylvania and Virginia boundaries were settled by a commission which extended Mason and Dixon's line to a point five degrees west of the Delaware, and, a few years later, ran a line directly north from that point to form the western boundary of Pennsylvania. This disputed territory was not so well adapted to farming as was that to the south, and this was yet another cause of its isolation. It had no army roads, no considerable streams; it was traversed by only a few Indian trails. In fact, after the expulsion of the French, it was for long left to the Indians, its original owners.

When Colonel Bouquet, in 1764, conducted his expedition against the Indians in "Muskingum County," as the country to the far west was called, he followed a course through the lowlands of what is now the North Side of Pittsburgh, to the "Narrows" and thence proceeded along the Ohio River beach to Beaver Creek. The regular line of communication between Fort Pitt and Fort McIntosh (Beaver) was a longer route by a military road, on the south side of the river, which passed near Sharon church, now Carnot post-office.

On October 23, 1784, the Indians' title to the land north of the river was extinguished by a deed to the state from the Six Nations, in consideration of the sum of \$5000. This was effected by a treaty made at Fort Stanwix, in New York State. In the following year, 1785, by another treaty, made at Ft. McIntosh, the interests of the Delawares and Wyandots were purchased for \$3000, additional. These sub-tribes were, in effect, terre-tenants under the more powerful Iroquois, who looked upon them as a conquered and subservient race.

Originally, while yet a colony, Pennsylvania, in 1771,

had erected the county of Bedford, embracing all of its southwestern territory. In 1773 Westmoreland County was carved out of this unwieldy subdivision. In 1781 all of the land south and west of the Monongahela and Ohio was made into Washington County, the first county created after the colony had become a state, and in 1788 Allegheny County, reaching clear to Lake Erie, was in turn cut out of Westmoreland.

While Allegheny County was still a part of Westmoreland, the so-called "New Purchase" was divided into two great sections by a due east-and-west line running from Mogulbughtiton (Mahoning) Creek, on the Allegheny River above Kittanning, to the western border of the state. The land south of this line was appropriated to the redemption of the depreciation certificates which had been given to the officers and soldiers of the Pennsylvania line in payment for their services in the War of the Revolution. These allotments were called "Depreciation Lands" and Sewickley is of course included therein. The land north of the line was known as "Donation Land," and was given to officers and soldiers according to their rank and service. The Depreciation Lands were laid out under the direction of the Surveyor General in lots of not less than 250 nor more than 350 acres each and were put on sale in numerical order, under certain restrictions, to be paid for in gold, silver, or in depreciation certificates. Major Daniel Leet and Nathaniel Breeding surveyed those sections within which Sewickley lies, the division between their respective districts being a line which ran due north from the Ohio River to the above described east-and-west line, a distance of about thirty miles. A part of the lower end of this line is still marked by what remains of Division Street, in the borough.

Popular tradition has it that the name Sewickley is

derived from an Indian word meaning *sweet water*, allusion being made to the sugar maples called Sewickly Trees, which abounded in this and other localities so named. Charles A. Hanna, in his exhaustive study of the early history of this region, *The Wilderness Trail* (published in 1911), says (vol. i, page 298): "The name of the Asswikales Indians who came from South Carolina has been preserved to the present day under the form of Sewickley, a name now applied to two creeks, forty miles apart, one on the east and the other on the west side of Pittsburgh." Elsewhere he gives the following variants of the tribal name, some of which result from differences in the native dialects: Asssekales, Asswekalaes, Shaweygilas, and Shaweygiras. The oldest form, he says, appears to have been Sawakola or Sawokli, derived from two Indian words *sawi*, raccoon, and *ukli*, town.⁶⁸ The New York *Evening Post*, in its review of Mr. Hanna's book, goes on to say: "The Assiwikalas, from whom Sewickley, Pa., takes its name, were the Hathiwikala, or Absentee Shawnee, one of the five (not four) original sub-tribes of the Shawnee, but always in history keeping somewhat aloof from the others. It is quite possible that they were the Sawokli or Souikila, incorporated with the Creeks."

Be the derivation of the name as it may, the earliest mention of Sewickley as the name of a locality seems to have been in the form "Sewichly Old Town," in a grant from the Six Nations to George Croghan, dated 1749. This probably stood on the Youghiogheny River at the mouth of the Big Sewickley Creek in Westmoreland County, though there is some authority for supposing it to have been located on the Allegheny River near the present site of Tarentum.

In an interesting letter, now in the possession of Mr. Gilbert A. Hays, which is dated at Pittsburgh, 31st

December 1767, and written by one John Campbell, an Indian trader, reference is made for the first time, so far as is now known, to the Sewickley lying on the north bank of the Ohio River. He says: "Four Men that I sent off in a Cannoe and who had gone but a short Distance below the Point had nearly been overset, and with great Difficulty returned without daring to attempt the Recovery of the Batteau. She was seen passing the Sewicly Bottom (a Place about 12 or 14 miles off,) that Night and was sound."

The locality is named again, as early as the year 1779, when the Delaware Indians, in gratitude for his treatment of them, offered to Colonel George Morgan, the first Indian agent at Fort Pitt, as a free gift, a strip of land extending roughly from what is now Haysville to Legionville and back to the tops of the highest hills, including the Sewickley Bottom, a tract possibly six miles long by three wide. This gift Colonel Morgan declined to accept in return for "merely doing his duty," as he expressed it.⁶⁹

To return to the allotments of land in this locality: Major Daniel Leet's survey comprised nine lots in District No. 2, which began at the present Division Street and extended to and included Leetsdale. He took by patent lots 6, 7, 8, and 9, called respectively Lincoln, Locust Bottom, Sugar Bottom, and Leetsburg. Later he purchased lots 3, 4, and 5, named Newburg, Norwich, and Newington. Lot No. 1, called Loretto, a 250-acre tract which includes the western half of the borough, was purchased at the government sale at the Old Coffee House, Philadelphia, by Levi Hollingsworth who, before receiving the patent, transferred it to Mark Wilcox, who conveyed it to Jonathan Leet, by whom it was in turn sold in 1798 to Henry Ulery, a German sea-captain, and the first white settler on the

land now Sewickley. This sale is recorded in the Recorder's office of Allegheny County, in Deed Book, vol. 8, at page 111. Lot No. 2, known as Way's Desire, consisted of 200 acres and lay next to Loretto, extending from the present western limits of the borough and including the eastern portion of the present Edgeworth borough.* It was bought in 1785 by Caleb Way of Chester County, ancestor of the Ways who still hold the greater portion of it. John Way, son of Caleb, occupied the tract in 1797, and lived in a log house which stood near the present site of the Sewickley electric light plant, at Quaker Valley. In 1810 he built on the Beaver Road the first brick house between Pittsburgh and Beaver, which is now occupied by his descendant, Judge William A. Way.

Adjoining Loretto on the east, in Breeding's District, was the tract called Alleppo, containing 134 acres, 91 perches. This was bought from the state by Henry Pratt in 1786. He sold it to Jonathan Leet, by whom it was conveyed to one John Vail, and by him in turn to Thomas Beer, the settler, in 1802. (Deed Book, vol. 11, page 57.) The eastern limit of this farm was near the present Glen Osborne station. Mr. Beer built the frame house which is still standing on the river bank beside the McMillen lumber-yard, at Glen Osborne station, and there made his home. Henry Ulery, who had bought Loretto, built for himself a log house near where the Park Place Hotel now stands. In 1810 he sold his farm to Thomas Hoey, the grandfather of Mrs. Judge White and Mrs. William Harbaugh. When we say *farm*, it must not be understood that it was at that time under cultivation. Mrs. Harbaugh used to tell how, as a child, when accompanying her father, the Rev. Charles Thorn, to the "village," she would cling tightly to his

* Cf. note 35.

hand, when entering the dense chestnut woods which began at about where the railroad now is. The dark woods were full of terrors for her childish imagination.

On the line dividing the Ulery and Beer lands an acre was set apart by the two owners as a burying-ground, during the plague years 1809-10. This lay just east of the present Gilmore residence, 653 Bank Street. The road leading to this spot was long known as Graveyard Lane, now Division Street. Mr. Hoey subsequently built a stone house near the site of Ulery's log cabin, and in that house his daughter Sophronia and the Rev. Charles Thorn were married by Rev. Thomas McClelland, the first Methodist preacher in the valley, who was a frequent visitor there.

All of the land now comprising the boroughs of Glen Osborne, Sewickley, and Edgeworth, with an immense outlying territory, lay within Pine Township, which was created in 1796. Out of Pine was cut Ohio Township in 1803, and in 1853 a portion of Ohio Township was set apart as Sewickley Borough. The Township of Sewickley was not taken from Ohio Township until a year or so later.*

Among the early settlers who bought tracts of land around the present borough was James Park, who purchased 205 acres, much of which now makes up Glen Osborne borough. William McLaughlin, great-grandfather of Mrs. P. D. Nichols, bought a tract in 1798, lying in what was later to become Sewickley Township. He was one of the pioneer Scotch-Irish who came from the East over the mountains by Conestoga wagon. Frederick Merriman, who had been a soldier in Wayne's Legion, was a squatter on the McLaughlin land. He afterwards bought 300 acres, more or less, the consideration being a gun, an iron kettle, and

* Cf. note 69.

a sled. He claims to have had a prior offer for the same gun of forty acres of land in Alleghenytown, the same land that is now occupied by the City Hall and the Carnegie Library. "Surely a valuable gun!" as one chronicler remarks. Robert Linn was another Ulsterman, who settled on a neighboring farm and whose descendants are among the old Sewickley families. William Larimore came, it is said, as early as 1793, and took up a farm in what is now Leet Township. A neighbor of his was Nathan McPherson. These are Sewickley names to-day. Rev. Thomas McClelland in 1809 or 1810, then in his seventieth year, bought a farm about six miles north of the present borough, which remained in the family many years. The price he paid was \$1.25 an acre. James Moore, known as Commodore Moore, was the most extensive landowner on the Sewickley hills, his farm comprising some 1200 acres. The Murray and Besterman farms are a part of Moore's land.

The first collection of houses from which the village of Sewickley was evolved naturally grew up on the Pittsburgh and Beaver Road. This road was in existence in 1778, and closely follows an old Indian trail leading from the Forks of the Ohio to the northwest country. General Anthony Wayne made a military road of it in 1792, when he led his Legion from Fort Pitt to Logstown, there to drill his men in preparation for a campaign against the hostile Indians, the success of which practically opened the entire region for settlement by the white men. Legionville station on the railroad takes its name from that military camp. Other trails intersected this, coming down our present Waterworks and Blackburn roads and connecting with the great Warriors' Branch trail beyond Frankfort, in Beaver County—the Indians crossing the river at Stoop's Ferry by canoe.

The original Hoey farm lay on both sides of the Beaver Road. A portion of it passed to John Hoey and from him to John Little in 1832. The John Hoey homestead stood at what is now the corner of Beaver and Walnut streets. As the village grew, a general store became a necessity, and this was supplied by Robert and James Green, brothers, who began business in a log house on the Beaver Road just about where Grimes Street commences. Robert bought land of John Little and built the small frame house on Beaver Road that stood until a few years ago in the corner of the Willock lot, almost in front of the residence of Mr. S. G. Cooper, No. 202 Beaver Street. The Greens' descendants are still large property holders in the central part of the town. Robert continued to keep store for many years, although his brother James went back to his former home in the East. The population to whose necessities he ministered was scattered throughout the township, and had grown in number from 832, in 1810, to 1631, in 1840, according to the figures in Daniel Rupp's *History of Western Pennsylvania*. The community enjoyed a healthy growth. While in 1836 there were but 103 voters in Ohio Township, a territory which extended from Glenfield to Big Sewickley and some ten miles back from the river, in 1846 the village consisted of thirty houses dotted here and there for a distance of more than a mile, with two churches, a Methodist and a Presbyterian. In 1837 John Garrison opened another store, at his home which stood on Beaver Road where Mr. Hegner's establishment now is, No. 429. Tracy & Schofield for many years had a wagon-shop on the site of Miller's shoe store, No. 503 Beaver Street, where wagons were made for the government during the Mexican War.

Long before the first country store came into exist-

ence a church building had been erected. This was a log house built in 1818 beside Hoey's Run, on Division Street, where Challis's yard now is. The first sermon preached in that modest structure was by the Rev. Michael Law,⁶³ pastor of the church of Montour, across the river. This log building was used many years as a church; then until 1846 as a public school; later it was removed to Fife Street (now Blackburn Avenue), where it became a carpenter shop; and was finally demolished in 1876 when Centennial Avenue was opened.

The erection of this church building did not, of course, mark the first public worship held in the valley. Long before, as early as 1797 or 1798, the Rev. Francis Reno, an Episcopalian, conducted occasional services in Sewickley Bottom, and continued to do so at intervals until after 1809. Rev. McClelland, a Methodist minister, came in 1808 or 1809 and preached at the house of Jesse Fisher who lived on Daniel Leet's farm, near the site of the old Shields mill on Little Sewickley Creek, below Beaver Road. A few years later, prior to 1823, a frame building was erected as a preaching place on the hill just beyond the old mill. At a later date services were held in the little brick house which was built in 1826 by Mr. Shields, for school, prayer-meetings, and general church purposes, on the hill just opposite his house. This building is still standing, near Mr. D. Leet Wilson's residence. The itinerant Methodist preachers found hospitable entertainment at the home of Mr. and Mrs. Shields, across the way.³⁰ Services were frequently held in private houses, barns, or in the woods. Mr. John Way, in his paper on *The Olden Time in Sewickley*, mentions several such meeting-places: Thomas Hoey's barn which stood on the south side of the Beaver Road, about where Mr. Albert Moore now lives (No. 328 Beaver Street); Mr. Beer's barn, about

the corner of Beaver and Peebles streets; Jackson's barn on the lower side of the Beaver Road, about opposite the old stone house just beyond Little Sewickley Creek. "Gradually," he says, "these various points were given up, and the people seem by common consent to have picked upon a beautiful oak grove on Mrs. Addy Beer's place, on Hoey's Run . . . there in the summer seasons they met to hear the gospel." A forty-year lease of this oak grove was secured and the first church erected, in 1818, as stated above. Here, beginning on June 1, 1822, the Rev. John Andrews¹⁴ preached to a Presbyterian congregation, serving as stated supply here and at the larger Fairmount church at David Duff's on Big Sewickley, until 1831 or 1832.¹⁵ The two churches grew during his pastorate from twenty-seven communicants to a total of one hundred and twenty-eight.¹⁶ The subsequent history of the Sewickley Presbyterian Church is covered in detail by other papers written for this occasion, its Seventy-fifth Anniversary, and therefore will not be considered here.

Prior to 1837 there was no regular Methodist preaching within the present borough limits, though an occasional itinerant preacher held services in the log church on Hoey's Run. It was largely through the efforts of John R. Garrison that the first regular preaching was established in 1837 or 1838. In 1839, when the Rev. John White, father of Judge J. W. F. White, was preacher on the circuit, the first Methodist church was erected, a frame building which stood on the site of the present church fronting on Broad Street. This was succeeded in 1853 by a brick structure, with the first church bell in the valley, installed seven years later. The present building, on the site of the first, was dedicated in 1884. It cost, with the brick chapel and accessories, about \$45,000, of which \$15,000 came to

it by the will of Rev. Charles Thorn, son-in-law of Thomas Hoey. Upon the erection of the brick chapel, fronting on Thorn Street, the old original frame church was removed and now forms a part of the Campney store and dwelling, No. 425 Beaver Street.

In 1860 St. James Roman Catholic church was organized and a lot bought on Walnut Street where the present brick building (now concrete faced) was begun a few years later, succeeding the frame structure in which services were first held. St. Stephen's Episcopal church dates from the year 1863, when the corner-stone was laid.* Rev. Mr. Ten Broeck was the first rector. The first marriage in the little frame church was that of Miss Sophia L. Cass to Mr. Francis M. Hutchinson. This building gave way to the present stone church in 1894. The parish house was built in 1911. In 1864 the United Presbyterians effected an organization and held services in the Methodist church until their own house of worship was completed.⁴⁶ It stood on Broad Street, where there is now the double dwelling-house numbered 327 and 329. Rev. W. A. MacKenzie was called in 1865. This property was sold by the congregation and the stone church built on Beaver Street, opposite the head of Peebles, in 1896. The Baptists began holding services in 1873 in Mozart Hall, over Chamberlain's store at the corner of Broad and Beaver streets. They built their church at Beaver and Grimes streets in 1889, where Rouzer's wagon shop and later a roller-skating rink had stood.

Let us leave church history now and turn to other activities, retracing our steps somewhat. Being on one of the main lines of travel to the West, Sewickley boasted of several hotels in the early days. John Little's tavern, the Half Way House, so-called from its being midway

* See page 118.

between Pittsburgh and Beaver, stood in an open space on the Beaver Road where Little Street now begins. Another hostelry in the neighborhood was Fife's, across the road, at the corner of the present Grove Street. This was kept by John Fife, grandfather of Dr. Grimes. It was a brick building, afterwards occupied by the Rev. Joseph Travelli's academy.³⁶ It was burned down in 1851 and when rebuilt many of the original bricks were used. These gave the walls a peculiar spotted appearance which caused the building to be dubbed "the leprosy house." Mr. Fife married a daughter of Thomas Hoey and built for his home, in 1834, the little log house, afterwards weatherboarded, which stood until 1904 on the north side of Beaver Street on the property now owned by Mr. A. L. Lowrie (No. 43). This cottage for years was pointed out as the oldest house in Sewickley. There Mr. Hoey died, in 1838.

Mr. Thomas Beer's homestead on the river bank (built about 1805) was a port of call for travelers going west by way of the river. It was sometimes called the Old Beer Inn. About a quarter of a mile back from the river and just off the Beaver Road was the Park Inn, kept by James Park, Sr., who built it, also in 1805. This old stone house is still standing. John and Elizabeth Mitchell bought it from the Parks in 1864 and lived in it until 1899, when it was sold to Mr. Joseph Lambie, its present owner. The name of the original landholder is preserved in *Park's Run* and *Park's Hollow*, the latter now generally known as *Glen Mitchell*, a name said to have been suggested by Dr. Bittinger.

In the days of long ago, when Sewickley was a quiet little village and not a residential suburb of Pittsburgh, this community had a character all its own. Life in this beautiful valley then surely must have had a touch of

the idyllic. While the glamour which hovers over the good old times may blind us to what was sordid and difficult in the daily round of those who preceded us, still it is certainly true that their lives were more tranquil, their pleasures simpler, and their wants fewer than ours. Think of the quiet which had not yet been disturbed by the clatter of the railroad or the insistent horn of the automobile! Picture the landscape untouched by smoke, the valley still beautiful with much of its original growth of chestnut, oak, and maple, and the village streets not yet made unsightly by telegraph poles! A primitive little town it was, with streets unpaved, uncurbed, and unlighted, marked by board fences and here and there a board sidewalk whose planks, laid lengthwise, were prone to warp and turn up at the ends, tripping the unwary. These boards were evidently "seconds," as they contained the auger holes through which wooden pegs had been driven to hold together the rafts by which the lumber had been floated down from the upper river.

The only means of communication with the city was by occasional stage-coach or steamboat and yet Sewickley was not out of touch with the world nor unknown beyond its boundaries, for the fame of its schools spread its name far and wide and attracted to it young men and women from all parts of the country. The boys' academy and the Edgeworth seminary, which flourished in the days before the Civil War, lent quite an academic air to the community.

Mrs. Mary Olver, an accomplished and stately Englishwoman, founded the Edgeworth Female Seminary in 1825, naming it for the novelist, Maria Edgeworth. It was first located in Pittsburgh, but soon afterwards it was removed to Braddock's Field, and in 1836 to the Sewickley valley, where it occupied a brick

building to the south of the Beaver Road and a short distance west of what is now Edgeworth Lane, then called Seminary Lane. In its prospectus (of 1838) Sewickley is described as "an eligible location on the north bank of the Ohio River, near the village of Economy. It has regular and free communication with the city both by the river and the great public road leading to Beaver and Cleveland. By stage or steamboat the distance (to the city) may be traveled in a few hours." Some years later the railroad adopted the name for a station in the vicinity and to-day the memory of Mrs. Olver's seminary is preserved in the name of the borough of Edgeworth where the school was located, though Olver Street, passing back of the seminary, has been changed to Oliver. In its school-room the Sewickley Presbyterian Church was organized, by order of the Presbytery of Ohio, on February 17, 1838, by Rev. John Williamson Nevin and Rev. Joseph Reed. In this organization no one took a livelier or more active interest than Mrs. Olver.²⁸ Upon her death, in 1842, the seminary was closed and it remained so until 1846, when it was reopened by Rev. Daniel E. Nevin,²³ who conducted it successfully for six and a half years. Following Mr. Nevin as principal were Prof. Samuel R. Williams (1852-4)⁴¹, Rev. Henry R. Wilson, and Rev. Aaron Williams. The career of the seminary ended with the destruction of the two wooden wings of the building by fire, on February 11, 1865. The central part, which was of stone, remained and is standing to-day, having been remodeled several times. It is now the residence of Mr. J. Wilkinson Elliott. Hon. Morrison Foster, brother of Stephen C. Foster, lived there for a number of years.

The Sewickley Academy for boys was opened in 1838, by John B. Champ, an Englishman, and William

M. Nevin,* a brother of Rev. D. E. Nevin, in 'Squire Way's Brick House, on Beaver Road, and it soon attained a reputation as a school of high character. The following advertisement appears in *Harris's Pittsburgh Directory*, for the year 1839:

"NEVIN & CHAMPS CLASSICAL and COMMERCIAL school for Boys: on the OHIO River, fourteen miles below Pittsburgh. Terms, \$75. per season of five months; half to be paid in ADVANCE."

Upon the removal from the valley of Messrs. Champ and Nevin (1841), the former to Michigan and the latter to accept the professorship of English at Marshall College, Mercersburg, Pa. (which, continued in the united Franklin & Marshall College, he held for fifty years), the academy was closed for a while, but was reopened in 1842 by Rev. Joseph S. Travelli³⁶ in the Fife house on Beaver Street, in the village. Under Mr. Travelli the school prospered and became more widely known. As the river was the natural highway from the South, many students were drawn from that section, some coming even from as far as New Orleans. Mrs. S. M. Glenn, a daughter of Mr. Travelli, tells of the barrels of sugar-cane and other home products which used to come up the river by steamboat for the Southern boys who remained at the academy over the Christmas holidays. For weeks the whole school enjoyed the luxury of chewing sugar-cane.

When the Fife house was burned, in 1851, the academy was moved to the building now the Park Place Hotel. Two wings were added to an old building which had stood on the Hoey property and the premises adapted to school requirements. Here Mr. Travelli conducted the academy until 1864. The Civil War

* Cf. notes 23 and 28.

made serious inroads in its attendance, so many of the boys hurrying off to their homes in the South.*

Miss Ellis, in her *Lights and Shadows of Sewickley Life*, gives a picture of the academy boys and the girls from the seminary walking decorously and demurely to church under the watchful eyes of their sedate teachers. The girls occupied the gallery in the little brick Presbyterian church, where they were reasonably removed as a source of distraction to the boys.

President Zachary Taylor's passage through the village in 1848, on his way to the West, was an exciting event in the lives of the boys and girls, and of their elders as well.

The party left Pittsburgh on the morning of August 31. The paper stated that they would dine at Economy and lodge at Beaver; Sewickley was therefore prepared in advance. In the *Pittsburgh Gazette* an interesting account of the episode is given. To quote:

"Two of the citizens of Sewickley met the President on his approach to the Valley, last Tuesday, and invited him in behalf of the institute and the community to visit the Edgeworth Ladies' School. They also handed him the following invitation from the pupils of that institution.

'DEAR GENERAL:

We wish very much to see you, and delicacy forbids our running to the roadside to gaze upon you whilst passing. Could you not drive into the Seminary grounds, and pause a few minutes, in front of the porch, and we will always gratefully remember your kindness. That you, of whom we have heard so much during your celebrated career in Mexico, of

* Cf. note 70.

whom our fathers and brothers talked so hopefully in the recent election time, and now too, our President, should pass our gate without our having the privilege of seeing you, would fill us with lasting regret. Do, dear General, permit us to salute you here, as you pass, and please convey our compliments to the Governor of our Commonwealth, who, we understand, is travelling with you, we hope to greet him in your company.

Yours respectfully,

THE YOUNG LADIES
OF EDGEWORTH ACADEMY.'"

"As gallant as he was fearless," to quote from another writer, "Old Zach could not resist this appeal. He capitulated at once, and in company with Governor Johnston, drove into the grounds where they were met by the Rev. Joseph S. Travelli and Rev. Daniel E. Nevin, headmasters respectively of the academic schools for boys and girls. He was formally introduced by Dr. Nevin, and given a most hearty reception. Both the distinguished callers made pretty speeches, the students signifying their delight by round after round of cheers. In the course of Governor Johnston's remarks he stated that he had always had a soft spot in his heart for the Edgeworth School, as his wife, the best woman in the world, was a graduate of the institution. This was received with demonstrations of approval, particularly by the young ladies. As the party drove away, the girls continued their cheers, and remained on the porch waving their handkerchiefs until the cavalcade was out of sight on its journey to Beaver."

Until the year 1840 the village had no officially established name. It had enjoyed various appellations

—in the sense in which one is said to enjoy ill health. *Oppatongo* was one of the earliest, an Indian name, used within the recollection of Mr. Elias Reno, now living. This name is mentioned by Rev. Daniel E. Nevin in a poem in which he narrates an Indian legend of the valley. *Fifetown* was the name perhaps as generally used as any, in honor of the numerous family of Fifes. *Bowling Green* had been favored by some. *Dogtown*, *Contention*, and *The Devil's Race Track* are regrettable memories reminiscent, probably, of the days of the keel-boatmen and squatters along the river who once formed a considerable part of the community. These "hardy frontiersmen," as we delight to call them, were in reality a lawless, roystering, and illiterate lot. The name *Sewickley Bottom* came to be applied exclusively to that portion of the valley lying near Little Sewickley Creek,⁷¹ and a post-office so designated had been established there as early as 1825, Mr. David Shields assuming the duties of postmaster, in combination with those of store-keeper, in the front room of his house, now the home of Mrs. L. Halsey Williams, his granddaughter.³⁰ Finally, in the fall of the year 1840, a meeting of the citizens was called for the purpose of definitely deciding upon a name for the village, at which *Sewickleyville* was chosen, the termination *ville* being used as properly distinguishing the more closely settled portion of the valley from that known as the *Bottom*. The name was hailed with bonfires and great rejoicings, with which we can readily sympathize in view of the names that we escaped. Old postmarks show that the name *Sewickleyville* received the sanction of the post-office authorities, but when the village was incorporated in 1853 the borough was called simply "Sewickley," though the longer form continued in popular use for some years, possibly because the post-office, established in 1851, was so called until 1871.

Mr. John Way,³⁵ afterwards of Lisbon, Ohio, was the first appointed postmaster.

The year 1851 was marked by another event of greater importance than the establishing of the post-office. In that year the Pennsylvania and Ohio Railroad was opened and the first train passed through Sewickley. July 4 had been set as the date for the great event, and the program was followed out even though passenger coaches were not yet ready for service. Gravel cars with improvised board seats were attached to the engine and the run was made to Economy, the end of the line, where the intrepid passengers were regaled by the Economites with a feast of celebration. Soon a regular passenger service of two trains a day was established between Pittsburgh and the valley and gradually, as the service increased, the change from village to city suburb took place. Of course the railroad met with opposition. Such innovations always do. It was not the stage-coach drivers, as in England, who made chief objection, but property owners who feared that their land would depreciate in value or their cows cease to give milk, if frightened by the terrible steam-engine. Mr. Ezra Young, advocating the introduction of a trolley line at a meeting held recently in Edgeworth, told the following: "Objections will be raised, as they always are, to any enterprise that is intended to benefit a community. Being one of the oldest living residents of the valley, I well remember how the introduction of steam railroads here was bitterly opposed in the early 'fifties. My own ancestors, the Andersons, then living on a farm that took in the land now covered by the town of Leetsdale, were among the most bitter opponents. They were somewhat relieved, however, when Mrs. David Shields came to see my grandmother and said, 'Don't be alarmed Auntie, the Economites and

Mr. Shields are opposed to the railroad and it won't be built.'"

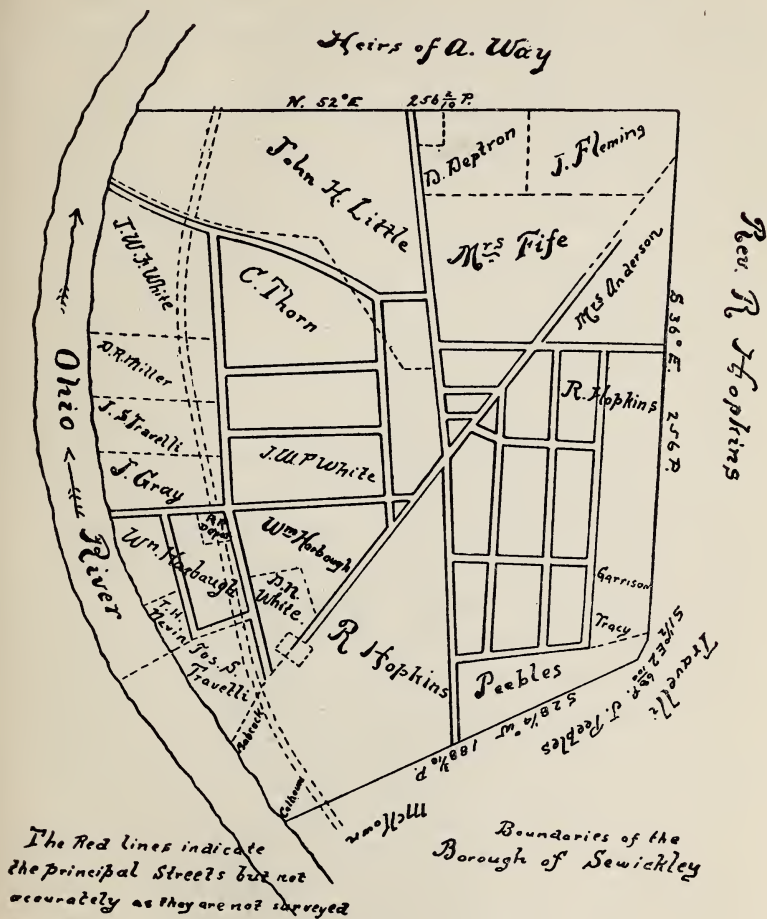
The railroad was built, however, and the first Sewickley station was a rough frame building which stood on the south side of the single track, a little east of Chestnut Street, about where the freight station now is. This building was afterwards moved across the track and used as a combination council-chamber and village lockup. The second station, a brick one, occupied the same site as the first, while the third, the present building on the north side of the tracks and east of Broad Street, was built in 1885.

By the mid-century Sewickley had grown to be a village of some five hundred inhabitants and desired to become a borough. Accordingly, on April 8, 1853, there was presented to the grand jury a petition of a majority of the freeholders and a majority of the legal voters within "the present limits of the Borough of Sewickley who are desirous of being regularly incorporated as a Borough and forming a separate election and School District." (It will be noticed that the petitioners elsewhere refer to themselves as "the citizens of Sewickleyville.") Of the eighty-two signers, sixty-one were freeholders and twenty-one were "voters not freeholders." The petition having been considered by the grand jury and the incorporation recommended, a decree was made by the court on July 6, 1853. These proceedings are found of record in Deed Book, vol. 108 at page 122, and not the least interesting part of the record is the map of the proposed borough which accompanied the petition. In this first plan of the borough the streets are indicated by red lines "but not accurately, as they are not surveyed." No street names are given, but the several property owners are designated. Broad and Walnut streets seem not to have been cut

through between Thorn and Beaver, while Division Street has all the dignity of a thoroughfare between the borough limits.

An election was held, and on August 30, 1853, council met and organized. Rev. Robert Hopkins, the first burgess (Mrs. Rudolf Lipp's father), was a large property holder and lived in what was afterwards known as the Watson house, on Blackburn Avenue, which he built. He owned nearly all of the land within the borough limits east of Division Street, including the cemetery property, which was bought from him and dedicated as a burying-ground on November 1, 1860. Hopkins Street of course is named for him. Another large section, which he laid out in a plan of lots, he sold to individual purchasers. This was the triangular piece bounded by Beaver, Peebles, and Division streets, "situated in Ohio Township, Allegheny County, adjoining the town of Sewickley," which was surveyed as early as 1849, and recorded in 1851, in Plan Book vol. 1, page 189. Other portions of the town had been laid out by various individuals. Upon the death of Thomas Hoey, in 1838, his estate was divided among his three children, John Hoey, Mrs. Fife, and Mrs. Thorn. Mrs. Thorn's portion lay south of Beaver Street and east of Hoey's Run and was sold to Messrs. Gray and Chadwick who laid out the principal streets, which were afterwards confirmed, though the sale was set aside on account of certain legal complications. John Hoey took as his share the land south of Beaver Street and west of the run, selling it later to John H. Little, who subdivided it; while that part of the farm to the north of the Beaver Road which remained unsold went to Mrs. Fife. In 1837 John R. Garrison had bought the triangle bounded by Beaver, Division, and Fife streets and laid out lots fronting on Beaver Street, on some of which he built

Map of Sewickley, 1853. The original is drawn in two colors.



houses. In 1860 a three-cornered section of Mrs. Thorn's holdings was surveyed for her son-in-law, William Harbaugh, by Hays & Darley and put on record in Plan Book vol. 3, page 180. This lies between Chestnut, Harbaugh, and Division streets, just across the line from the Rev. Hopkins's plan.

In 1856 the first official survey and map of the borough was made by Alexander Hays (afterwards General Hays), the original document being now on file in the borough engineer's office. This plan (which seems not to have been put on record) shows thirty-one streets, a curious feature being that none runs directly through from the river to the hill, a condition that will be changed only when the new bridge is connected with Broad Street. All of the streets laid out at that time were confined to what are now the first and third wards, while Beaver Street was the only one extending west of the present Blackburn Avenue and Walnut Street. It is interesting to note some of the original street names. Bank Street, east of Chestnut, was called *Railroad Street*; *Clark Street*, between Peebles and Logan, is now a part of Thorn Street; *Vine Street* is now part of Frederick Avenue; *Locust Street*, between Nevin Avenue and Division Street, forms part of Centennial. *Wheelbarrow Lane* is Boundary Street now; *Mechanic's Street* is part of Logan; *Gray Street* is changed to Nevin Avenue, and *Fife Street* to Blackburn Avenue. Broad Street ran from Bank to Beaver Street. To go up the hill above Beaver, one passed through *Short Alley* (now Hegner Alley) to Division Street and thence by *Crooked Street* (which accounts for the still remaining name of the not far-distant Straight Street), to Hopkins. Between Woods's (now A. C. Walker's) drug store and Reibert's shop, which occupied the site of the First National Bank, there was a fenced-off open lot through

which Broad Street was eventually carried, in 1878, the extension north of Beaver being originally called *Lincoln Avenue*.

This map of 1856 shows us the village practically as it was in the days of the Civil War.

Of those days it is hard to draw an adequate picture. The alternation of excitement and grief, of discouragement and hope, which marked those four bitter years cannot be fully appreciated by us of a younger generation. At the outbreak of the war the young men of Sewickley valley responded loyally and eagerly to their country's call. A company was organized and drilling began in the new Presbyterian church, this building, which had just been roofed and floored. On July 6, 1861, the company left for Philadelphia and was mustered into service July 11 as Company G. of the 28th Regiment of Pennsylvania Volunteers. On the Sunday before they left, the soldier boys attended morning service in the Presbyterian church and evening service in the Methodist, walking two by two up the aisle to their allotted seats. On the forenoon of the day of their departure, they assembled again in the Presbyterian church where, in the presence of a large gathering, swords were presented to Captain Conrad U. Meyers and to Lieutenants William C. Shields and John I. Nevin, J. W. F. White, Esq., making the presentation speech. Each man in the company at the same time was presented with a New Testament and an appropriate address was made by Rev. James Allison. Then followed the good-byes—and the days of anxious waiting. Six months from the day the company left Sewickley the first break in its ranks occurred, in the death of Private A. Jackson Gray at Camp Goodman, Point of Rocks, Maryland. The second death was that of Joseph Moore, brother of Mr. Albert Moore, in March, 1862. Then

came the dark days following Antietam in September, and the never-to-be-forgotten funeral services held in this church over the bodies of James D. Travelli, John D. Tracy, and William C. Ritchey, who were killed in that battle. Other young men from the valley enlisted; and, meanwhile, week after week, the girls met in the church to sew for the soldier boys. The memories of the Civil War which are associated with this building are indeed a precious heritage.

Shortly after the close of that great struggle, the Soldiers' Monument was placed in the cemetery, commemorating those who gave their lives for the Union. The following names are inscribed thereon: "Killed in battle. Lieutenant Wm. C. Shields, Wm. Banks, John D. Tracy, Wm. Painter, James D. Travelli, Robert White, Wm. C. Ritchey, Theodore Webb, Robert Johnston, Wm. Wharton, Thomas Smith, Moses Sherman. Died of Wounds and Diseases. Captain Alexander McKinney, James Scott, James L. Grady, John Park, Albert J. White, Joseph Moore, Andrew J. Gray, Henry M. Rhodes, Wm. I. Nevin, Thomas A. Hill, W. H. Forrester, Harry Black, G. W. Forrester, Alex. Black, James Grimes, L. B. Gainer." To-day there are buried in our cemetery upwards of eighty veterans of the war, the roll of honor lengthening as the years thin the ranks of survivors.

In the decade of the 'seventies Sewickley made material advancement. In 1879 the second survey of the town was made, which shows the development of all territory within the borough limits, the laying out of streets in the second ward, with a number of changes in names, widths, and locations of the original streets. In 1872 the old White and Harbaugh farm of twenty-five acres, a part of the Charles Thorn property, bounded by Bank and Thorn, Little and Walnut streets, had

been bought by David Sands and James Adair and by them laid out in a plan of lots which were sold at auction the following year. This was the largest and most valuable tract of land ever offered, among the several additions made to the borough. In the naming of the streets in this plan the children of the Adair and Sands families were remembered, Alec Adair (called *Elwick* by one of his little brothers), Frederick Sands, Emery Sands, and Henry Adair lent their first names to as many streets, while the name *Rose* was given to the alley adjoining Thorn Street as an appropriate juxtaposition. As Mr. Adair once remarked: "No alley was ever more fragrant."

Within this decade the borough made other valuable acquisitions: a library, a waterworks, and a fire company. To Messrs. William Dickson and Joseph W. Warren chief credit is due for the library, to the first as the originator of the idea, to the second for his untiring efforts in raising money to finance it. Mr. Warren's dramatic entertainments, given year after year, were well attended and hailed with enthusiasm—to the great benefit of the library fund.

For its water Sewickley had been dependent upon a number of deep wells and cisterns scattered throughout the village. The need of a more adequate supply led to the holding of a public meeting in Mozart Hall on June 15, 1872, where a resolution was passed calling upon council to appoint a water commission. On June 24, council named Messrs. T. H. Nevin, D. N. White, Robert Watson, J. W. F. White, and Wm. Harbaugh, and made an appropriation of \$500 to cover the cost of preliminary surveys, etc. The outcome of this action was the purchase of the beautiful tract of land whose springs long sufficed to supply the needs of the village, and whose advantages as a public park, aside from its

utilitarian value, have proved the wisdom and foresight of the first water commission.

Following the completion of the waterworks, in 1874, a volunteer fire company was organized, at a meeting held also in Mozart Hall on the evening of April 6, 1876. David R. Scott was chosen foreman and Alex. McHendry and Hiram Lake assistant foremen. Upon council's declining to make an appropriation for the purchase of equipment, the necessary money was raised by subscription, largely through the efforts of the burgess, George W. Cochran. In recognition of his services and enthusiastic support, the name *Cochran Hose Company* was adopted. The fire company remained an independent organization until 1879, when the apparatus was presented to the borough. It was housed for many years in the little building on Division Street between Beaver and Chestnut, now the Reibert property; thence it was moved to the old Neely blacksmith shop at the corner of Chestnut and Washington Streets, where it remained until the completion of the town hall in 1910, where our volunteer firemen were at last provided with comfortable and adequate quarters.

The first fire to which the company responded was at the Merriman house, up the Waterworks Road; but little could be done, as it was far from any fire-plug. When Reibert's store, on the site of the First National Bank, caught fire, in April, 1878, the boys had their first opportunity to show their mettle. Though the store was burnt out, "the operation was successful," in that the fire was kept from spreading to Ellis's shoe store and other frame buildings adjoining. A spirited oil painting of the exciting event was made by John Drynan, which may be seen to-day on the wall of his office, No. 437 Beaver Street.

In 1878 Capt. J. Sharp McDonald, Stuart S. Colville,

and W. F. Speer leased an old sawmill property at the foot of Ferry Street on the river bank and turned it into a boat-yard. In April, 1879, the first boat was launched, the steamer *Butte*, destined for the upper Missouri trade. The next was the *James Lee*, a side-wheel packet for the lower Mississippi; then they built the *Wyoming* for the Pittsburgh-St. Louis line and the *Florida*, a side-wheeler, for the coast trade between Savannah and Jacksonville. Several towboats followed, of which the *W. W. O'Neil* was one. Seventeen hulls in all were constructed, before the yard was wiped out by fire, in 1883. A part of the old boat-yard site is now occupied by the John B. Semple fuse and tracer factory.

The feeling of neighborliness which existed between Sewickley and the quaint German village of Economy, "down the road," was pleasantly shown in a series of annual visits paid to us in the 'seventies by the Economites, who chose the winter time for their excursions and appeared in a procession of sleds headed by their famous band. All Sewickley turned out to welcome them, and a reception was held in Choral Hall, followed by a band concert tendered by our guests. In 1879, by way of returning the compliment, "a sleighing party of four hundred" as the newspapers reported it, set out from Sewickley, to invade the quiet precincts of the Harmonists. Friday, January 17, was the day, and the children of the public school in twenty-three bobsleds, accompanied by the school directors, teachers, military aids on horseback, and two bands, formed the cavalcade. It was truly an invasion. No announcement had preceded it, and yet the jolly party met with the warmest welcome at the hands of the sedate Economites. The town hall was thrown open and the visitors regaled with apples and ginger cakes, while the rafters rang with the music of the bands. The return journey

was made without mishap and, in the language of the country newspaper, "a good time was had by all." What the effect was on the Economites, history does not record, but the exchange of amenities between the villages seems to have ended with this children's crusade.

The principal event of the 'eighties was, of course, the erection and dedication of the new Methodist church, in 1884. Through the activity of Judge J. W. F. White the sum of \$1200 was collected to purchase the town clock which was placed in the church tower that year. Of this sum, all but \$379 was contributed by members of that congregation, although the clock is an object of general public benefit.

In a mere historical sketch, as this paper of necessity must be, it is impossible to go into the details of the social and business life of the community, and a bare catalogue of the numerous organizations which have sprung into existence in the past thirty years would be uninteresting. In an exhaustive history of our town, which it is to be hoped some abler historian may one day write, such details as the founding and personnel of the first Masonic lodge and of the other fraternal and social organizations, the establishment of our banks, of the Young Men's Christian Association, of the hospital, and so forth, may profitably be considered. An interesting chapter would be devoted to the various newspapers which flourished at different periods, some the creatures of a day, others with long and useful careers. The Sewickley Athletic Association, founded in 1882, and enjoying a deserved popularity for more than fifteen years, would be given a large place in such a chronicle. With what pleasure do we not look back to the activities of those days at the Athletic Grounds, on Mrs. R. H. Davis's property on Nevin Avenue! This is now a

choice residential section; the old ball-field and tennis courts, the bowling-alley, and even the spring having been wiped out and the creek pushed aside, to make way for streets and dwellings.

Let us hope that some day a full and adequate history of Sewickley may be written. Meanwhile, a word about our schools should not be omitted from this sketch. The first school was held in the old log church on Division Street, built in 1818, and continued there until 1846. In its one window, a small opening between the logs, oiled paper served instead of glass. The teacher was a Mr. Scott. In 1848 the first real school-house was built, a brick and frame building, also on Division Street, at a point near the present intersection of Broad Street and Centennial Avenue. This continued in use down to 1862, and some of the pupils of that school we have still with us, among whom may be mentioned Wm. Dickson and G. Fred Muller. One of their schoolmates, C. Stanley Reinhart, who attained world-wide celebrity as an artist and illustrator, gave promise even in those days of his future fame in his illustrations of the text of the school paper, *The Privateer*, which was put forth by the students. The present school property on Chestnut Street was bought in 1860, the frontage on Broad Street a little later, and a brick building of four rooms erected which, with several additions, continued in use from 1862 till 1893, when it was destroyed by fire. The present building was put up in 1894. The attendance has grown from a mere handful in the 'forties to an enrollment of 850 pupils in the grammar and high schools of to-day.

In 1896 a cavalry company was organized in the valley through the efforts of Capt. David Shields, Mr. Edward P. Coffin, and others, but for several reasons it had disbanded when, in 1898, the Spanish war fever

struck Sewickley and the Sewickley Troop was permanently organized. Efforts were made to have the company sent to the front, but as this proved impracticable many of the members enlisted and saw active service in the 14th and 18th Regiments of Pennsylvania Volunteers and in Battery B. The boys in the battery were the only ones that had the good fortune to be sent out of the country. It was their guns that were trained upon the Spaniards in the mountains of Porto Rico, awaiting the signal to open battle, when news of the peace protocol was received, and the war was over.

Our historical sketch now brings us down to extremely modern times, of which it is difficult to write with the proper perspective. On the whole, it seems best not to attempt to carry it further but to let this imperfect review of Sewickley's past suffice, leaving to some future scribe the task of writing the history of our times, including the story of the Sewickley-Coraopolis bridge and the celebrations attending its opening, in the fall of 1911.

Sewickley is now a prosperous and happy community of 4500 people, flanked on either side by its sister boroughs, Glen Osborne and Edgeworth. May the near future see the three boroughs joined in one, as their community of interests demands that they should be, forming by their union a Greater Sewickley in which we shall take even a greater pride and for which we shall feel in our hearts a stronger allegiance!

Note: The authorities drawn upon in the preparation of the foregoing paper are noted in the Bibliography at the end of the volume. Acknowledgement is here made of the assistance of Mr. Gilbert A. Hays and of his kindness in the loan of manuscripts.—F. T. N.

The Trustees

BY

MR. T. H. B. McKNIGHT

THE Trustees, being only necessary business adjuncts taking care of the corporate and physical affairs of the church, do not form such an integral part of the church life and history as do the elders, and in many cases the connection with our church was only temporary. In many other cases, however, the trustees were either at the same time elders or were promoted to the session, and will appear in the paper on our Elders.

This paper therefore will not be more than notes on some of the trustees of former days, about whom the writer has been able to learn something of interest, or personal recollections of his own.

Our records show that six trustees were chosen in 1839, the year after the church was organized—John B. Champ and James McLaughlin, both elders, and James Olver, Nicholas Way, James Anderson, and David Shields.²⁹

James Olver was born in Plymouth, England, in 1784, and died in Edgeworth in 1855. He was the husband of Mrs. Mary Olver, the principal of the Edgeworth seminary, in whose school-room the church was

organized. The seminary stood—and still stands, though the wings were destroyed by fire—on the south side of the Beaver Road near Edgeworth Lane. After Mrs. Olver's death, in 1842, Mr. Olver continued to live in the seminary with his two daughters and two of the teachers who carried the school on, until in 1847 it was taken over by Rev. D. E. Nevin.²³ About that time Mr. Olver married Miss Mary P. Johnston, one of the teachers referred to, and they went to live on the higher ground across the road from the seminary near the old Ogden house, now the home of Mr. Charles T. Harbaugh. Mr. Olver was grandfather of Miss Caroline Snowden, a niece of Mrs. James Allison, who lived with the Allisons for some years.

Nicholas Way³⁵ was born in West Chester, Pennsylvania, in 1794, and came with his parents to Sewickley Valley in 1797. In 1832 he built and moved into the house in which his daughter, Miss Agnes C. Way, now lives, on the south of the Beaver Road and near the Edgeworth Lane. Nicholas Way was a Quaker and never united with any other church, though he evidently was interested in our church as is shown by the fact that he became one of the first Board of Trustees. He was a tall, dignified, quiet man, kind and hospitable. His interest in the greater things of life is shown by the fact that he was one of the first trustees of Allegheny College at Meadville, Pennsylvania, and continued as such until his death in 1844.

James Anderson was born in Washington, Pennsylvania, in 1815, and came to Sewickley Bottom with his parents¹⁷ in 1825 and died in 1850 on the Anderson farm on the Backbone Road which is now Mr. Richard R. Quay's place. His only surviving child is Samuel Y. Anderson, of Aliquippa, Pennsylvania.

David Shields³⁰ was born in Philadelphia in 1780, his



DAVID SHIELDS AND ELIZA (LEET) SHIELDS HIS WIFE
FROM PORTRAITS PAINTED ABOUT 1833, IN THE POSSESSION OF MRS. L. HALSEY WILLIAMS

father being a silversmith in business at 13 Dock Street. He settled in Washington, Pennsylvania, in 1803, and shortly afterward married Eliza, daughter of Major Daniel Leet who had served with great credit in the Revolutionary War.

David Shields and his wife remained in Washington until 1823, when they moved to Sewickley Bottom permanently and into the colonial house which had been built for them by Major Leet in 1816 and first occupied for a short time in that year. This house is now owned and occupied by Mrs. L. Halsey Williams, a granddaughter of David Shields, and is on the east side of Little Sewickley Creek south of the Beaver Road. Major Leet lived with his daughter until his death in 1830. Mr. Shields passed away in 1857 and his wife in 1872. Their daughters, Misses Hannah and Rebecca, lived in the old homestead until their deaths in 1899 and 1895, respectively, and are well remembered by many of us. Mr. D. Leet Wilson, Captain David Shields, Mrs. J. B. Oliver, Mrs. J. B. Umbstaetter, and Miss Rebecca Shields, are grandchildren.

In 1845 the church obtained the charter under which it still continues and which names as "The Trustees of the Presbyterian Congregation of Sewickleyville" David Shields, Paul Anderson Way, John McLaughlin, George H. Starr, Robert Peebles, and Samuel Peebles.

Paul Anderson Way³⁵ was a nephew of Nicholas Way, being the son of his brother Abishai. He was an older brother of John Way, Jr., and died at the age of thirty-five, unmarried.

John McLaughlin was a son of James McLaughlin, one of the original elders of the church,* who had a farm on the hills back of Sewickley and Osborne. John McLaughlin lived in Sewickley, on the north side of the

* See page 123.

Beaver Road near Chestnut Street, and was the father of Miss Matilda McLaughlin, for many years a member of our choir, and of Mrs. P. D. Nichols.

Although George H. Starr³² became an elder I cannot refrain from mentioning him, because he remains such a distinct figure in my memory—tall, old-fashioned, with a rugged face set out with gray side-whiskers—he kept a general store in a brick building still standing nearly opposite McElwain's store. I well remember his prayer-meeting talks and the story he often told of his sister who pined away because she got it into her head that she had committed "the unpardonable sin"!

Samuel and Robert Peebles were brothers who removed from Sewickley to the Hanging Rock Iron Region at Ironton, Ohio, and died many years ago.

Dr. William Woods³⁷ became a trustee in 1847 and an elder the next year. I shall never forget the tall, dignified old man with a long white beard and a kindly face who ministered to all my childish ills. He always wore a high silk hat and a never-pressed frock coat. He was the father of the late Charles G. Woods.

John Way³⁵ also became a trustee in 1847. He was a son of Nicholas Way and a cousin of John Way, Jr., the fact that he was born in 1822 and the latter not until 1831 accounting for the Junior. He was educated at Allegheny College, Meadville, and became a teacher in Rev. Mr. Travelli's academy or boarding school when it was opened in Sewickley, and was always a teacher in the Sunday-school. John Way was one of the building committee who had in charge the construction of our present church building, and it is remembered that he used to say that he and John Fleming had a hard fight to get gas pipes put in the church when it was built, as there was no gas at that time in the town and providing for it beforehand was

considered too progressive on their part. He was in the war and after his return removed to Lisbon, Ohio, where he was in business until 1898, when he returned to Sewickley and died here in 1900.

John Fleming became a trustee in 1854. He owned and occupied a beautiful place extending almost from the top of the hill to the Beaver Road and adjoining Mr. Cochran Fleming's property directly opposite this building. He lived where Mr. and Mrs. F. E. Richardson do now, in a house which was in two sections with the driveway between, so that to adjourn from the parlor to the dining-room it was often necessary to put on rubbers and heavy coat and take an umbrella. About 1863 he sold his property to Charles McKnight and a few years later bought it back. To his generosity we owe the bell with whose Sabbath clangor we are all so familiar!⁵²

Mr. O. H. P. Williams I remember very well. He built and occupied the first house, where Mr. J. A. Huston now lives. I think he was in the lumber business. His daughter, Miss Ella G. Williams, is still with us.

James T. Sample, who became a trustee in 1865, was a veteran of the Mexican war and in later years was better known as "Chapultepec" Sample, having lost a leg on that historic field.

Mr. William L. Jones was a son of William P. Jones and is still living in Pittsburgh. When I became a trustee in 1892 he was very active on the board, being the property committee all by himself.

George A. Kelly lived a number of years in Edgeworth, in the house afterward occupied by William T. Shannon on the corner of Edgeworth Lane and Nursery Lane. He became a trustee in 1867. In those days, when traveling was not so easy and so common as now, a trip abroad made by Dr. Bittinger, John F. Robinson,

and Mr. Kelly was considered a great event in the valley; so great that a reception was tendered them in celebration of their safe return.

Charles Atwell was a trustee and president of the board for many years. I well remember his beautiful reply to Dr. Bittinger's farewell letter to the church, both of which were read at an evening meeting in the chapel a short time before Dr. Bittinger's death.

Captain George W. Cochran was elected a trustee in 1873 and held the position of treasurer for twenty years, being my immediate predecessor in that enviable position, in which he was ably assisted by the sexton, John Pryor, who attended to the collection of the pew-rent, carrying a bunch of already signed receipts about with him ready for delivery when payment was made. As may be imagined, it was a large and dirty bundle to be thumbed over when a pew-holder settled! Captain Cochran's genial and lovable personality will never be forgotten while any live who were associated with him. He died from a fall from his horse very shortly after he resigned from the treasurership.

D. P. Chapman, who became a trustee in 1875, lived in the well-remembered low, yellow house close to Beaver Street where Mr. A. L. Lowrie's new house now stands—a little farther back. Mr. Chapman, with all his family, removed to California many years ago and is still living at Riverside in the Mission Inn, where he had a very dangerous encounter with an elephant a few years ago which nearly resulted in his death. I should perhaps explain that elephants do not run wild in Riverside; this one had escaped from a circus!

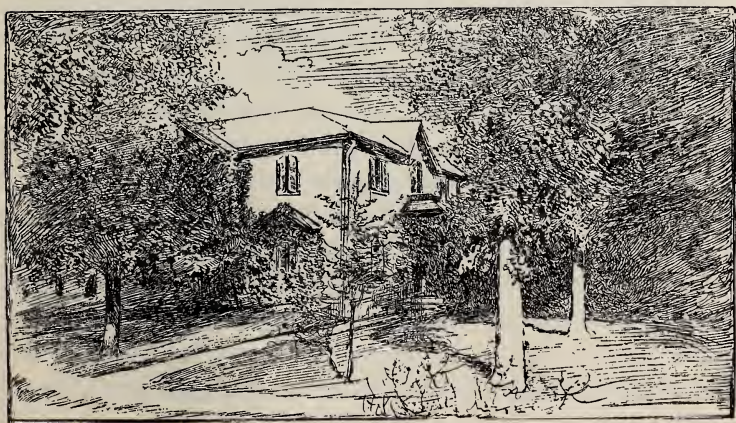
Samuel Boyd, who became a trustee in 1885, lived for years in the brick house immediately across from the parsonage. He was a fine old man and it was a regret to his friends that a bond upon which he had

gone to oblige a friend took almost everything he had left from his widow a few years after his death. I believe she is still living and visits us occasionally.

Frank Semple was elected a trustee in 1888 and was president of the board up to the time of his death in 1908. Though he became an elder in 1905 we persuaded him to continue as a trustee, and I think of him always in that position. I was closely associated with Mr. Semple for thirty-one years, both in business and on the board of trustees, and I desire to bear my testimony to the honesty and conscientiousness with which he discharged every duty placed upon him.

Charles F. Nevin was a trustee from 1893 to the time of his death and was a man of very genial and lovable nature. He was secretary of the board for many years and his death was a grief to all his associates. He was the oldest son of Theodore H. Nevin²³ and a brother of Mr. Franklin T. Nevin, and his wife and children are living among us in the house he built.

Of the present members of the board I will not speak; the historian at the next anniversary celebration must have something left to say and I doubt not will do them full justice.



The Church Buildings

BY

MR. W. W. TITUS

IF the life of the early settler of this region was rough and uncertain, that of the church was truly in keeping with the times. Those who desired to unite in the worship of God gathered in some hospitable house, or in a barn, and often, during the spring and summer, in the open woods. Here a stand, covered and enclosed on three sides, was provided for the speaker, and logs for seats for the hearers. In 1815, the Lord's Supper was administered in Mr. Beer's barn, which stood on the plot of ground now occupied by the residence of Mr. Robert P. Clarke, corner of Beaver and Peebles streets.

In 1818 a plot of ground opposite our present Young Men's Christian Association building was leased from the Beer family for a period of forty years, and here the first church building was put up. It was of logs, roughly hewn, covered with clapboards, with puncheon floor and seats. The cost of this building was small, for the logs came from the woods near at hand, and were no doubt hewn and put in place by members of the congregation. This modest building served its purpose many years; then until 1846 as a public school; subsequently it was removed to a lot on the east side of Fife Street, where it did duty as a carpenter shop, until

the opening of Centennial Avenue caused it to be taken down. Services were then held in the Edgeworth seminary.

But the congregation grew and the need of a church building was very apparent. Consequently, on February 21, 1839, at a meeting held at Mr. James Olver's, the trustees were authorized to purchase one acre of ground from Mr. John Fife and "to hold the same thereafter by lawful deed for the use of the congregation." This plot was opposite our present church and is now the property of Mrs. John B. Reno. Mr. Fife donated fifty dollars towards the lot, leaving one hundred and fifty dollars to be raised by the congregation.

At a meeting held March 13, the following resolution was adopted: "That Mr. Chislett, agreeably to his proposal, be requested to sketch a plan of church after the Gothic order of architecture, answering to a fund of \$1500, and that the pews and pulpit be not included in the plan." This was a large undertaking for a congregation most of whom were poor. One, Mrs. Mary Olver, is recorded as having been a great help in procuring funds.²⁸ She is described as a woman of large heart; and her heart was in this work. Indeed she must have been much loved, for it is remembered that Roman Catholics in attendance at her school not only gave generously, but obtained contributions from others to help in this cause.

The first seats put in were nothing but planks on blocks. Later, either because the necessity was not great, or because of a lack of funds, a portion only of the pews were put in; not until April, 1841, were the trustees authorized to place the remainder. Candles, on wooden standards placed every five or six feet, furnished the light at night.

The following extracts from the minute books of the

trustees, will shed some light on the occurrences of those days:

In a congregational meeting, held April 2, 1849, a committee was appointed to raise money for putting shutters on the building, and a resolution was adopted, that if funds were not available persons who had sittings on the east side of the church might have shutters "put up on that side at their own expense."

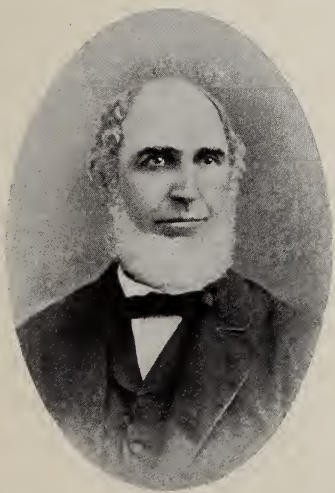
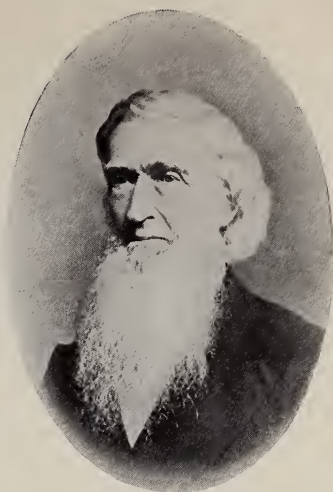
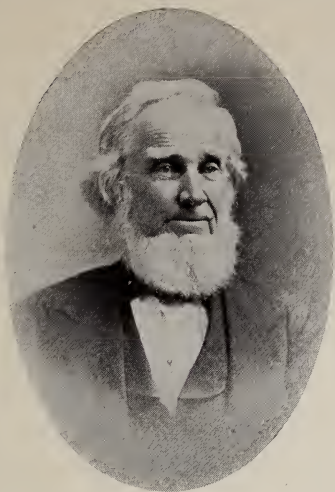
From the minute book of the board of trustees, December 29, 1862: "On motion of T. H. Nevin, Esq., Resolved that we hereby tender to the Episcopal Society now forming here, the use of our old church, free of charge, except for fuel, light and janitor services, for six months from January 1, 1863, when not required by our own congregation or Sabbath School for their services."

July 16, 1863, "Resolved that the Episcopal congregation have the use of the old church as heretofore, until next October."

August 11, 1863, "The Episcopal congregation having requested the use of the new church for Bishop Stephens, on Monday evening next, Resolved that the request be cordially granted."

April 2, 1864, "A communication from Rev. W. P. Ten Broeck, pastor of the Episcopal church, was read by Mr. Nevin, thanking our Board for the use of our old church for their services, while their own church was building, and asking what charges we have for fuel used by them. Secretary instructed to reply to Mr. Ten Broeck, that we make no charge for use of the church nor for fuel."

In 1854 it became necessary to place a gallery in the church, "which was to be used exclusively by the Female Seminary, except so far as it may be necessary for a choir."



FOUR OF THE ELDERS OF MR. ALLISON'S PASTORATE

JOHN KNOX WILSON

PROF. SAMUEL R. WILLIAMS

WILLIAM WOODS, M.D.

GEORGE H. STARR

Notwithstanding the gallery, the building was soon too small to hold the congregation, so the pews were put four and one half inches nearer, thus making room for twelve additional pews. But the congregation was growing rapidly, and it was soon apparent the building had been outgrown; and, at a meeting held August 7, 1858, the trustees were authorized "to ascertain the cost of a new site and the possible cost of building."

On March 1, 1859, our present lot was purchased from John H. Little and Margaret Little, his wife, for the sum of \$1,242. According to the deed, the lot contains two acres "strict measure" and can never be used as a burying-ground.

The first bids for a building were far above the estimate, but the committee cut here, eliminated there, and on June 2, 1859, were able to make a contract for the work with Mr. James Leaf of Fallston, Beaver County; the building when completed to cost \$12,703.-53. It is interesting to note that the stone for this building was given by Mrs. Robert Anderson, grandmother of Mr. Ezra P. Young, and came from the quarry just above the Sewickley Valley Hospital.¹⁷ The financial gymnastics the trustees went through in order to meet payments as the building progressed would astonish our present financiers. One example of their methods will be enough. A payment of one thousand dollars being due, with no funds in sight, merchandise to the value of a thousand dollars was borrowed from a Pittsburgh company and sold at a much reduced rate. The trustees gave a church note in payment for the merchandise and applied the proceeds of the sale to the troublesome debt. Not until 1867 was the building free of mortgage; and, as far as I can find, it has been so ever since.

At eleven o'clock in the morning of Sunday, Decem-

ber 15, 1861, the building was dedicated. The sermon was preached by Rev. M. W. Jacobus, from Psalm xxvii., 4, which reads: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple."

There have been two organs in the church; the first was put in during the year 1863, as a gift from several members of the congregation, and cost about \$1,800. The present organ was erected about twenty years ago, the money being procured through subscription, entertainments, etc. This organ, having seen its best days and being unfit for further repairs, is to be replaced by a beautiful instrument, the gift of Mr. and Mrs. Clarence P. Byrnes, who give the new organ as a memorial to their mothers.*

The memorial windows are a beautiful tribute to those in whose memory they have been placed.

In April, 1865, the trustees were authorized to make such changes as necessary to turn the old church building into an academy, and to employ a teacher; the old building, however, to remain the place of holding Sunday-school, prayer-meeting, and the annual meeting. The building was later sold to the Academy Association for \$2,500, and the proceeds put in a sinking fund to be used in constructing a lecture-room. The place was finally sold to Mr. Cochran Fleming, who used it as a place for storing hay.

At the trustees' meeting, April, 1855: "Resolved, that a Committee be appointed to look out for a suitable lot for a parsonage and report at a subsequent meeting." Nothing further was done in the matter until October 24, 1864. At this time a committee, consisting of R. H. Davis, T. H. Nevin, and J. S. McDonald, was

* Cf. notes 46 and 57.

appointed to procure plans and solicit subscriptions. A subcommittee, consisting of Mrs. Charles McKnight (senior), Mrs. Thomas Dickson, and Mrs. John Irwin, was appointed to procure funds from the ladies of the congregation, and a committee of three boys and three girls to procure funds from the younger people.

The plan selected was that of a house which Dr. Bittinger had seen in or near Boston, but because of a lack of funds it was necessary to make many changes in the drawings. The initial cost was \$5,400. Subsequent alterations have increased the size of the manse and enlarged its comforts, but they have added nothing to its beauty.

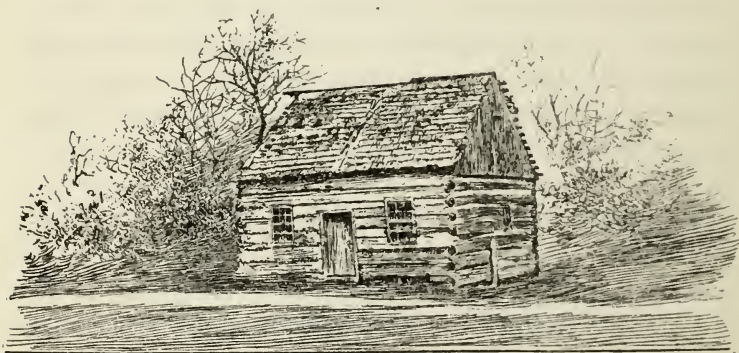
The next project was the erection of the chapel. In spite of the hardships which war had left, and the paying off of old debts, this new undertaking was met with the same courage which had been a characteristic of the people from the beginning. Although the first steps toward the chapel were taken in 1868, it was three years before a contract was let to the successful bidders, Wm. Boyd & Son, of Allegheny, for the sum of \$11,187.

This building has been the place of holding the Sunday-school, the prayer-meeting, and various other gatherings of the people; but, like all its predecessors, it has been outgrown. Two years ago the Annex was built and has since been used by the beginners' department of the Sunday-school, while the Bible-class has been meeting at the residence of Mr. Edward A. Woods.

At a special meeting of the congregation held July 12, 1912, a committee of five was appointed to go over the entire subject of the proper accommodation of the congregation and to report at a later meeting. We are now awaiting the report of that committee.

I cannot bring this paper to a close without saying a

word of praise for that faithful man whose daily task is to keep the church property clean and in order. During three years he worked with but one day off; and in the severe winter of 1911, he was down at his fire at five in the morning, that we might be comfortable, and never left until after evening service. Always willing, never complaining, except that he is not able to do more, I am sure you will all agree that John Ousby is deserving of our consideration.



The Elders

BY

MR. BAYARD H. CHRISTY

THERE have been thirty-six elders in the Sewickley church; of these, eleven are now in office, two are in the communion of other churches, and twenty-three are dead.

It would not be possible, in any reasonable allotment of time, to speak of so many men one by one, and give more than a compilation of wearisome statistics. I have therefore adopted another plan of presentation: I have gathered the biographical data, condensed it to useful form, and laid it aside, and shall now invite attention to an account of two or three of these men, and no more—two or three, whose lives are illustrative of the office which they held.

James McLaughlin was the first Presbyterian elder in Sewickley. The term of his eldership was about forty-eight years. No one of his colleagues and successors served for so long a time.

He was born while the Revolution was in progress, lived for eighty years, and died on the eve of the Rebellion. In the opening years of the last century (being then a little more than twenty-one years of age), he had come with his father's family across the mountains, and

helped to clear and till one hundred acres of land on the hills to the north of the Ohio River, which his father had purchased from the commonwealth. For nearly sixty years thereafter, James McLaughlin was a sharer in events which, however insignificant they may once have seemed to be, are for present purposes important and impressive; for, in those threescore years, Sewickley came into being, a rude settlement on the confines of civilization, and grew, and became in turn a self-contained rural village, and a suburb of a large city. A frontier post, a village, a suburban town: in these terms the history of Sewickley may be epitomized; and the thread of James McLaughlin's life stretches through the whole.

The McLaughlin farm lay three miles northeast from Sewickley and a somewhat greater distance southeast from the hamlet where, in 1822, the Duff's church—afterwards called the Fairmount church—was organized. During the few years (1828–32) when the congregations of Sewickley and Duff's were united, James McLaughlin was a member of the common session; and, when regular services in Sewickley were discontinued, he and his family—and other good people of the Sewickley congregation, no doubt—made it their practice to ride out to Duff's, where on every third Sunday the Rev. John Moore was preaching. But when, in 1838, a reawakening of the Sewickley congregation was accomplished, the McLaughlins were participators. Sewickley was weaker than Fairmount, but on that account needed help the more; it was nearer home; and the interests of this farmer family centered naturally in Sewickley, the nearest point of contact with the outer world and their market-place.

It is a surprise to the casual reader of local history to find that, while the early Presbyterian church in Sewick-

ley was experiencing an intermittent and struggling existence, the Fairmount church, which now seems remote and inconsiderable, was well established and reasonably flourishing.¹⁶ The reasons are not far to seek. When the country to the west and north of the Allegheny and Ohio rivers was opened for settlement, the tides of migration which for twenty years had breasted without overtopping the barrier spread far and wide; the preponderant element of that wave of migration was Scotch-Irish—and, being predominantly Scotch-Irish, was of course preponderantly Presbyterian. Immediately upon settlement, therefore, Presbyterian churches sprang spontaneously into existence throughout all the territory northward to the lake, and within a few years this became the territory of the Presbytery of Erie. But with the river valley the case was very different. Instead of being closed to settlement, it was the channel through which a stream of migration had been running for half a century; and, as from an eddy in a stream, the earliest inhabitants drifted and lodged on the wide terraces of Sewickley Bottom. On the hills a selective operation was in progress, for only those inclined to make homesteads for themselves made adventure there; but in the valley those who all unconsciously founded the settlement were drawn by blind chance, from people of all conditions of life known to the frontier. There were, to begin with, the keel-boatman and the forest ranger, men who had lost the distinguishing marks of nationality and atrophied to a rudimentary sort of civilization; from Virginia came Englishmen, and from eastern Pennsylvania came Quakers and all to whom the Quakers were hospitable—English, Irish, Scotch, German, and French. Any list of early inhabitants will bear witness to this. There was no social consciousness; no foster-fathers

planned for the new settlement; no guardians cared for her growth, nor planned for her future. Sewickley was thoughtlessly begotten and rudely born of this hurrying stream of life.

In the early days one or another itinerant minister—Episcopalian, Methodist, or Presbyterian—preached from time to time in some convenient barn. Sewickley Bottom was then a home-missionary field.

A handful of Methodists and another handful of Presbyterians made early attempts at church organization. A Sewickley Presbyterian church is recognized in the records of the Erie presbytery as early as 1808, and to this early gathering of Presbyterians the Rev. Mr. McDonald¹⁰ ministered for five or six years—dividing his time, however, between Sewickley Bottom and White-oak Flats,¹² a hamlet in the hills to the west of the river, about three miles from the present town of Woodlawn. It is in connection with this Mr. McDonald and his ministry that James McLaughlin first appears in official capacity. He was wont himself to tell of riding with and assisting Mr. McDonald on his round of ministerial duties.

Mr. McDonald's labors in Sewickley came to an end in 1818, when the handful of worshipers found themselves unable to pay their share of his meager salary. After an interval of four years, however, in 1822, the Sewickley people made a new effort, and, jointly with the Duff's congregation (then organized), contracted for the services of the Rev. Mr. Andrews.¹⁴ Sewickley was to receive one third of the minister's time, and subscribed \$35.90 to his salary.

There were then a dozen communicants; the two elders were James McLaughlin and Thomas Backhouse. After a few years Thomas Backhouse died and the congregation became organically united with Duff's;

but James McLaughlin was the strength of the enterprise. He was clerk of session, and his session book remains, a modest looking volume a few inches square, with leather back and faded paper sides, containing on a dozen rudely indited pages the slender record of as many years. The book is eloquent of what a more formal record would tell nothing: it speaks of great, harsh-skinned fingers, strong to labor but slow to wield a pen; of minds quick to devise, but woefully perplexed to spell the record; of hearts which, satisfied with much by us accounted puritanical, were eager to do a part for the welfare of the community.

In earlier years Mr. McLaughlin had been concerned in helping to maintain a Sunday-school; this effort he continued, and, supplementing Sunday-school work, he was active in influencing the people to acquire and use the Bible. I find, slipped between the leaves of his session book, a rude pamphlet of eight pages, made from leaves of the book, cut out, folded, and stitched together, and in this folder is set down in his own handwriting, a record of the distribution of Bibles. Forty-two Bibles, all told, were distributed; some were retained and paid for, others were returned with notes such as one to the effect that John Server, while retaining one of the two Bibles sent him, returned the other, because Sarah his wife could not read.

In 1831 Mr. Andrews ceased to be the minister. In the years immediately following, the little congregation in Sewickley again suffered enervation; services became infrequent and at length ceased, until, in 1838, the organization which we now commemorate was effected. I cannot agree that this church had its beginning in 1838; so to assert is, it seems to me, as though one were to sift husks in his fingers, allowing the kernel to fall to the ground; it is to forget the devo-

tion of those who had been earlier at the task and who, some of them at once, and others within a few months, gladly joined themselves to the later company. The earlier church had rescued itself once; he would be rash who should assert that, without assistance, it would not have done so a second time.*

But, to return to Mr. McLaughlin. It is significant of his character and worth that he was one of the company of twenty persons who, responsive to the fine spirit of Mrs. Olver, met and worshiped together at the Edgeworth seminary, and that he was chosen to resume (in association with John B. Champ, one of the teachers of the Sewickley Academy) the office of elder in the new organization. The records show that, notwithstanding the fact that he lived several miles distant from the place of meeting, he was an exemplary attendant at session meetings; indeed, until the infirmities of age came upon him, there are just two instances on record when he seems to have been absent. Something of his character has been suggested. I deem it significant that one of his sons³³ served the church as deacon and elder in turn and that another became a trustee. It is remembered (as is always remembered of godly and venerable men) that he was "gifted in prayer." An ambrotype of him remains, taken when the tide of life was ebbing to the turn; it presents a strong-featured face, once handsome, and intelligent kindly eyes; there is a patient expression in the countenance, which well becomes the eighty years and the snow-white hair. His descendants dwell among us and are enrolled in our present membership.

A change which came upon Sewickley in the 'fifties, though accidental, was profound. The accident was this, the opening of the railroad. Before that event,

* Cf. note 26.

Sewickley lay half a day's journey from town; there-after, to go or come was a matter of less than an hour's duration. The consequence was that the village which had been sufficient to itself was, whether or no, taken, made part of, absorbed by, the city; it became, what it is to-day, a suburb; and, because it was remote and pleasantly situated, it became a suburb of homes rather than a suburb of mills and factories.

The inevitable change became more and more complete as the years passed, and had its effect upon society, and in every social institution, including, necessarily, the church. I count it significant, and yet a matter to occasion no surprise, that, whereas every elder of the church, prior to 1850 was a man whose occupation in life lay at home, every elder who has been elected since 1850 (saving two—and they not engaged in business) has been a man whose occupation lay in Pittsburgh.

In the new generation of elders were: Theodore H. Nevin,²³ William P. Jones, John Way, Jr.,³⁵ Robert H. Davis, John Irwin, Jr., John F. Robinson, George H. Christy, and Melancthon W. McMillan.

It was a splendid generation. These men worked for their daily bread in the fields of manufacture and commerce; and the fields were virgin soil, their extent was indefinite, their productiveness unknown. No tradition fettered individual effort; there was no past, with its benumbing oracle, "Hitherto shalt thou come, but no further." I have heard my father say that, in choosing to make patent law his profession, he was aware that there was at the time but one patent lawyer in the city; and he reasoned that a community which could afford livelihood for one lawyer would afford livelihood for two. They were Argonauts; self-possession and assurance were their virtues. Eager to labor, they were no

less eager to pray. It could not be otherwise, stimulated as they were to wide activity in material affairs, and possessed of a correlative capacity for spiritual comprehension. Their horizon was wide, their vigor great.

By a divine chance these men were associated under a pastor the very complement of themselves; one who though not possessing their virtues supplied what they lacked, adding his strength to theirs: they inclined to be puritanical, he infinite in toleration; they resolute and active, he reflective, judicious; they ready to serve, he sitting at the Master's feet; they so many Peters and Pauls, he radiating the light of the spirit of Christ upon them. It is therefore no surprise to find that, not only were they earnest in their vocations and in their church affairs, but they gave time and strength to the administration of the prisons, the hospitals, and such like institutions, to enterprises which make for well-being, to offices in the body politic. And it is no surprise, nevertheless it is a matter of no little consequence to remark, that this body of vigorous, strong-minded men, differing often and widely one from another, did not allow personal views to interfere with the harmonious work of the church as a whole.

Of two of them I shall speak in detail.

Theodore H. Nevin²³ was born October 28, 1815, and died, at the age of sixty-eight, April 30, 1884. About 1832 Theodore and his brother Daniel, then lads of sixteen and eighteen years, left their home in Shippensburg, Pennsylvania, and came to Allegheny, to pursue their education under the direction of their eldest brother, Rev. John Williamson Nevin, then a member of the faculty of the Western Theological Seminary. Daniel remained in Allegheny, studied theology, and at the age of twenty-five became minister of the Fairmount and Sewickley churches. Theodore, however, after



THE NEVIN BROTHERS

THEODORE HUGH NEVIN

ROBERT PEEBLES NEVIN

PROF. WILLIAM McCracken NEVIN

REV. DANIEL EAGLE NEVIN

REV. JOHN WILLIAMSON NEVIN, D.D.

FROM A PHOTOGRAPH TAKEN AT CHRISTMAS, 1875, IN THE POSSESSION OF
MR. FRANKLIN T. NEVIN

two or three years, made an end of schooling, and, accompanied by his younger brother, Robert, sought his fortune westward. The two young men had each his share of a modest inheritance; with this they made business adventure in Niles, Michigan, and soon met the defeat of inexperience. They returned to Pittsburgh, Theodore entered business there, and ultimately achieved a success for which the earlier reverse was but preparation. He married in Allegheny and made his first home there; but, on the opening of the railroad, came to Sewickley, where his brother Daniel (whose wife was his wife's sister) was then at the head of the Edgeworth seminary.

Apart from business, Mr. Nevin gave a great deal of time to prison work, to the church, to the affairs of the theological seminary, and not a little to borough government. It is his church work with which we are particularly concerned. He had served for twelve years in the session of the First church in Allegheny, and shortly after his coming to Sewickley was installed in the eldership here. His term of service in this church covers thirty years. Mr. Nevin was the senior elder of the church at the time when my earliest memories were forming. I was a child in the infant class; he, then growing gray, but alert in bearing and fatherly in manner, was the superintendent of the Sunday-school.

In 1853 the church was comparatively small; its membership numbered less than one hundred and fifty. In a peculiar sense Mr. Nevin made the church his care; he was a resolute, clear-sighted, earnest man; at times he proved himself a domineering man; but he was essentially such a man as the church needed. He brought new vigor of action to the session, he made himself responsible for the building of the manse, he shared in the beginnings of a mission Sunday-school at the upper

end of the valley, in the present Osborne borough.⁵¹ In compensation for his insistent determination, is the grace of a deep friendship which existed between him and his pastor, to which both men testify. For example, in Dr. Bittinger's diary I find such notes as these:

"Aug. 1 (1866). Rode with Mr. Nevin in his buggy from Pittsburg to Canonsburg. The road is very hilly, but our conversation made the way seem short."

"February 2 (1877). Mr. T. H. Nevin called, and in his own good way had arranged for my pulpit on next Sunday—and as I had nothing to do but to accept, I did so, feeling how true it is that a friend is born for the day of adversity."

"April 30 (1884). Mr. Nevin died this evening. I was there in the afternoon. I would give much to know whether he recognized me, and still more to have seen him before these clouds settled on him. . . . Ah! how much always remains unsaid and undone when it is forever too late."

Dr. Bittinger conducted Mr. Nevin's funeral services (they occurred just one year prior to his own), and some one afterward remarked that Dr. Bittinger could not have described Mr. Nevin better, had he lived inside of him; and upon this Dr. Bittinger said: "I wanted to be true to truth and to Mr. Nevin."

The *Sunday Leader* case arose in 1875, and was continued for some years. The actors are now gone, the rancor of that day is forgotten, and it is well to review the incidents, for they serve to illustrate the solidarity and temper of the then existing session; moreover, the issue concerned matters of church polity of more than local interest.

It must be understood that the Sewickley church and all of western Pennsylvania are by inheritance of the

old-school or conservative theological party; it must be understood that Dr. Bittinger was a man of most liberal views upon such matters as divide denominations, and that, in consequence, his installation at Sewickley had been strenuously opposed by some members of presbytery, and his continuing here was a grievance which these zealous persons could not forget.⁷² It must be understood also that Sunday newspapers were first published in war time and that after the close of the war publication of many of them was continued. The *Sunday Leader* was one of these papers, and Mr. Robert P. Nevin, part owner and senior editor of the *Leader*, was a member of the Sewickley church.

This was the opportunity of the formalists. It was idle to remind them that the member in question did not hold a controlling interest in the paper, and had nothing to do with the Sunday issue; the matter was advertised in presbytery and, after continued agitation, presbytery was induced to request the session of the Sewickley church to take the case up, as one of "common fame," and to proceed to a trial of the member under reproach. The session replied to presbytery that there was no "common fame," other than that created by busybodies; and, as to disciplinary procedure, the affair lay within the cognizance and wholly within the jurisdiction of session, and they deemed it unwise to act. The reasons for the attitude of the church session were soon apparent: they deplored the facts, they extended neither sympathy nor comfort to the one complained of; but they were unwilling, merely because the case was plain, to rigorously enforce against one member a law, some austerities of which they were themselves unable to bear.

The inaction of session produced a storm of protest and outcry, and the case was carried to synod and to

general assembly in turn. Though the question of jurisdiction alone was properly appealable, it was only natural that the Sunday question should be debated in the higher courts, to the prejudice of the position which the Sewickley church had taken. General assembly decided (1) that participation in the publication or sale of a Sunday newspaper was inconsistent with Presbyterian church membership, and (2) that a presbytery had the right to require of a constituent church that it proceed to the discipline of one of its own members.⁷³

The case then came back to presbytery, and the committee in charge recommended "that Presbytery express its continued expectation that the Session [of the Sewickley church] will take up the case." At that point in the proceedings Mr. Theodore Nevin (whose brother the offending editor was) rose to his feet, and offered a substitute resolution, which I quote:

"Presbytery would hereby reaffirm its former deliverances on the subject of the observance of the Sabbath, and reiterate its often-times expressed disapproval of the many and varied violations of the Fourth commandment on the part of some church members; and as applicable at this time, especially to the publishing, selling and reading of secular newspapers on the Sabbath by professing Christians, and then, having delivered these reaffirmations, would make the following minute in relation to the Sewickley church case.

"Having full confidence in the integrity and loyalty of the session of the Sewickley Presbyterian church, composed, as we believe it to be, of intelligent, honest, conscientious and Christian gentlemen who have at heart in their official acts the peace and purity of the church, and who would not shrink from the performance of any disciplinary measure, however unpleasant,

when, in their judgment, it would be essential in order to promote the cause of Christianity or the best interests of the church, and believing also that the most efficient disciplinary measures we do or can have in the church are those which proceed from and are confined to the church session (the primary judicatory of the church) and that through this channel, as by the flow of pure water, the purity of the church can be best conserved, therefore presbytery would here return and recommit the case now pending *to the said session*, with instructions to investigate and issue the same, as in their judgment may best accord with the true principles of religion, the greatest good of the church and the still greater glory of God, and report their action to presbytery."

Mr. Nevin followed the reading of his resolution with a speech, in which he said that, during the pendency of the case, he had, because of his relationship to the editor concerned, absented himself from the counsels of session and presbytery; and that, in submitting the resolution which he had read, he was acting entirely on his own initiative and without consultation with or knowledge on the part of the pastor or session of the Sewickley church. He deplored the whole incident as ill-advised from the beginning and calculated to effect no good end but rather the disruption of the church primarily involved; he spoke warmly of the union of the church, in spite of this disrupting tendency, of the disinterestedness and pure motives of the session and pastor, and pled for the adoption of his pacific resolution.

During the three years since the trouble had begun some of the agitators had died, and presbytery had come to realize that it had been made the instrument of petty intolerance. Mr. Nevin's resolution was adopted with scarcely a dissenting voice.

Thus the Sewickley church lost its case and, after losing in a technical sense, won, in a practical sense, recognition of the principle for which it had from the beginning been contending.

I have spoken of this incident at length because it shows Mr. Nevin at his best, a judicious officer, able to maintain a dispassionate and fair attitude under most trying circumstances; and also because it shows a session at its best, standing earnestly, patiently, and firmly for the right, even when hidden from easy detection by conditions which manifestly were not right. It lies upon an honorable and important page in our annals.

Of Mr. Way,³⁵ what can I write! It is difficult to speak with discrimination. Of his kindness, of his ability to teach a boy to understand himself and to encourage him to better things, it is not difficult to make record; but of his limitations and his failures, we boys saw little and understood less; and, so far as concerns his ideals, so far as concerns "the fountains of his hidden life," it is only now that they come to be clearly perceived—his life being now completed and lying removed some distance in the past.

When I was still a very little boy I used to go, occasionally, with my father on an evening's visit to Mr. Way's, and there was no place to which I went with greater delight. I am not conscious that any particular attention was paid to me—indeed, the impersonality, or rather the universality, of Mr. Way's influence was his marked characteristic—I was embarrassed by no lack of ease on his part, but attracted and made happy in the presence of a man who had an open, cordial kindness for a child.

I went to school to Mr. Way from the time I was eight or ten years old until I was ready to go to college—

indeed, I sometimes feel that, excepting my parents, I have never gone to school to any one else. He was my first teacher in Latin, I believe, and his corps of teachers and the college faculties taught me other things; but to say that Mr. Way was my Latin teacher is to conceal the fact behind a figment. He taught me, first of all, to learn—calling into play industry and patience; he taught me to desire to know more; his very simple and very penetrating homilies, which spoke of integrity, of courtesy, of consideration for others—many of them lie distinct in my memory to this day; and, above all, his personality, his own solution of the problem of living, the losing of the life of small desires and the finding of the life of great hopes—these are the elements of the great lesson he eventually taught me. When he spoke of me as one of his boys, boylike I wondered what he meant. I wonder now no longer.

I say these things of myself, merely by way of illustration; it will be understood that what is true in one case is true in many.

Mr. Way was the first man whom I came to know who seemed to me to have nothing to do. He did not “go to town;” there was no mysterious “business” to be attended to. Physically not rugged, the management of an inherited property was, on the one hand, a compulsory occupation of sufficient magnitude, and, on the other hand, no deterrent from the voluntary beneficent activities which made up his life-work. The property afforded an income which, saving only enough to satisfy the needs of a home still pervaded by the Quaker atmosphere, was spent with generous hand.

I have alluded to the Sewickley Academy of my boyhood.⁷⁰ The institution was patterned upon an earlier institution of the same name, conducted for many years by the Rev. Mr. Travelli,³⁶ and in that

earlier Sewickley Academy Mr. Way had himself been a scholar. He used to tell the scholars in the latter school about the earlier one, and to speak of Mr. Travelli to very much the same effect as I now speak of him. While still a pupil of Mr. Travelli's, Mr. Way became a member of this church on confession of faith, and at about the same time—I think a little earlier—organized and began to teach a Bible-class for young men. This Bible-class became one of his great interests; he continued to be its teacher for more than fifty years, and ceased only when the evening of his life had begun to darken.⁴⁰

Naturally of a diffident temperament, Mr. Way did not readily make for himself a wide circle of friends; but, with tender heart and a never wearying persistence, he found the young men—hastened to meet the newcomer, tirelessly sought out the negligent and the neglected, invited them to his class, and, fortified against disappointment, rebuff, and even abuse, asked and asked again, until, in some cases through very shame, they came. And they came to meet that same personality, to experience the same acquaintance with one who had emptied himself and had been filled with the spirit of Christ, which was so great a factor in the lives of us schoolboys.

With his care for his "boys" came a knowledge of the village and its needs, of families and their troubles, and in this way he was an invaluable member of session and friend and counselor of the minister.

Beyond what were, in a narrow sense, church affairs, Mr. Way concerned himself in many beneficent enterprises. I have mentioned the academy; before the days of the academy he had for several years been the vital spirit of a Young Men's Library Association, an institution whose objects were in a large way indis-

tinguishable from those of the academy; and, after the doors of the academy were closed, he was ardent in his support and assistance of those who organized the Young Men's Christian Association.

I may be pardoned, I feel sure, one additional personal note. It was still reserved for me to be associated with Mr. Way for a short time, before his failing health forbade, in planning for this organization. There was the joy of meeting again the same fine spirit—this time in the changed relationship of a colleague. The spirit was the same: the same fairness, the same kindness, the same clarity; but the ability to do was nearly spent.

These were the home interests; and abroad there was the presbytery—for many years Mr. Way was chairman of presbytery's committee on systematic benevolence; and there was the county workhouse, an institution upon whose board of managers Mr. Way had a place, and in later years the presiding office. To visit the sick and those in prison were commissions of the Master which he was eager literally to perform.

I have said that Mr. Way was a diffident man; so true was this that there was a certain formality, a certain austerity of manner which, to casual acquaintance, was his distinguishing trait. His modes of thought, his words, and his actions were simple and direct. I think that he could not understand what was done by others in the spirit of compromise, for he was himself utterly unused to weight personal inclinations against the promptings of his better nature.

Nevertheless, even for him, the forthright course was not always plain. Like most men of strong feeling, he was a man of quick temper, and prejudice once taken was backed by a stubborn persistence. He could not understand a compromise of what he conceived to be the great issues of life; at least, he was impatient of such

compromise. His great sympathy for the poor resulted at times in a lack of sympathy for the rich—that with all their getting, they did not get understanding; remote from commercial life, he was removed from comprehension of the effects of commercial life upon character; he did not understand how well-nigh impossible it is to preserve breadth of vision when the eyes of all of one's associates are focused on a single ever receding but ever visible goal. Because of such things, the way was often difficult; and I have no doubt that, in consequence of these conditions and circumstances, the academy was at once his greatest joy and his greatest burden.

The academy failed—in the sense that the full expectations of its superintendent were not realized—as the Young Men's Library Association had failed before it; but shall one say there was failure to reach the ends for which these enterprises existed? Is it not rather the case that there was such failure as attends real success? Is it not always true, in this world of limitation and imperfection, that to commit one's self to the pursuit of an ideal, is to surrender one's self to fate? To direct one's steps to certain disappointment? Is it not also true that he who seeks the ideal is sure to find? Prudence is the defense of timid souls; the courageous ones, those whom the gods possess, throw prudence to the winds. So much of human endeavor as is conditioned on and limited by circumstance is certain to end in defeat—soon or late the endeavor will be spent and overcome; but, on the other hand, so much as is absolute, so much as is spiritual, cannot fail. Love flows through a man's heart as a stream; and the source of the stream and its end are alike beyond our sight; we perceive only that the flood never fails. And that which may, in moments when sight is dull, appear before one's eyes as dreary failure, may still at more

illumined times be manifest as in truth the indubitable sign and seal of success.

I have made arbitrary choice, and spoken of three only of many good men. To those whose thoughts of the eldership are centered in one or another of the men of whom I have not spoken, I have this to say, by way of apology; first, that to speak of each would have been impossible; and, second, that, while I have chosen, I have chosen advisedly. For, as it seems to me, these three men exemplify, each in a more than ordinary degree, and each in a peculiar way, the ideals of the eldership; they afford, so to speak, three different aspects of those ideals. To one, the eldership was a holy office; it is an apostolic figure, that of Elder McLaughlin, riding with the Rev. Mr. McDonald to assist in the administration of the sacraments at one place of worship and another. To another, it was an authoritative office; Theodore Nevin standing before presbytery and pleading for liberality and largeness in deliberation and judgment is indeed a worthy presbyter. To another, it was a ministerial office; John Way among his boys, the friend to every pure thought and every good impulse, will still come to mind when some of us read again the story of the Man of Galilee. One life was the life of faith; another, that of hope; another, that of love. Yet each of these men accounted himself after the manner of every honest Christian. He accepted life on the terms given; drew deep from the springs of spiritual being; went about the daily task; and in some measure succeeded in ministering to the world's great need.

Wherewith shall I come before the Lord, and bow myself before the high God? . . . He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Note. The following paragraphs were written by Mr. Robinson and were read by him after Mr. Christy had finished.

An account of the elders of the Presbyterian congregation of Sewickley, no matter how limited in its scope, would be lacking if it failed in reference to George Harvey Christy, and knowing the natural reluctance of Mr. Bayard H. Christy to refer to his father, I have taken the liberty of adding to his paper.

Mr. Christy became connected with this church by certificate on July 5, 1867, and on December 22, 1872, was ordained and installed as an elder, which office he held for thirty-seven years, until his death. He was one of a group of unusually strong men who became associated with this church at about the same time, were interested in its various activities, and were members of its official boards. To these men this church stands forever indebted for their time, their liberal gifts, their devotion to its welfare, and for their consecration to the great Church of Christ, visible and invisible. Their memory remains both a precious heritage and a potent encouragement to those who have taken up the work from which they have been called.

Much might be said of Mr. Christy's personality. He was an especially strong man in body, in mind, and in soul. He possessed unusual talents, energy, and force of character, and in his profession and among men of the world held high rank and enjoyed high esteem. These qualities he carried into the service of his Divine Master. To him Christ was ever the strong Son of God of Mark's Gospel, who was straightway about his Father's business, working with ceaseless activity for the Kingdom. Large in body and large in mind, with the tastes of a strong man and fully appreciating the pleasures of this life, Mr. Christy's devotion

to God was an encouragement to weaker men and an example to all who met him.

But what he will be best and longest remembered for and what was his greatest glory below is his work as a teacher of the Bible in this church.⁴⁹ His Bible-class, which he conducted for over thirty-seven years, was his chief work and joy. To it he gave his great mental gifts, his unwearying study, his patient and loving devotion. For years he never failed in his regular attendance every Sunday, returning from long distances for that purpose alone, subordinating his business and his pleasure to that work. Liberal in his theological views, his only aim was to make God's word plainer, dearer, and more helpful to God's children here. How well he succeeded, the long succession of those, young and old, who sat at his feet will testify here and above.

As a Bible-class teacher he had the great advantage of not only having those rare gifts but of being a layman intimate with men of business, respected by them for his ability, among them and fully acquainted with the trials and temptations which assail the man at the desk and at the counter, in the shop and at the club. When he spoke of faith and duty, of God's love and man's regeneration, his hearers knew that this was no voice from the cloister or the desert, but from one who knew from personal experience whereof he spoke and was indeed a "man of like passions with us." His training at the bar had taught him, what indeed every business man learns, not to make statements of fact or of duty unless prepared to meet instant challenge so that, bold as he was in asserting what he believed, he weighed his words before their delivery and avoided those academic utterances, impractical in their application, into which the speaker who is free from prompt question is liable to fall.

Of the impression which he made as a teacher of the

Bible perhaps an incident in the experience of one of his pupils may illustrate. The latter was far from home, sick, and discouraged. Sitting one Sunday in an alien church in a strange land vaguely listening to the priest droning his service, suddenly there came to his sight Mr. Christy's face and to his ears his voice. Beginning with the fifty-third chapter of Isaiah he began to read aloud, then as he read to expound the reason for the Suffering Servant of Jehovah, and to explain with a marvelous clearness and tenderness why Christ was called upon to suffer and what this suffering meant to men. As he proceeded, it became a revelation of God's love to men, which could in the hearer's mind be reverently compared only with what must have been the conversation of Christ with the two disciples on the way to Emmaus. And then as suddenly the voice and the face faded and the sick one was again in the little Coptic church with only the priest droning his prayer,—but how comforted, how encouraged, how sustained! A dream, you say, an imagination, a vision, yes! the latter if you will. Did God send George H. Christy in spirit half-way around the world to help a sad and discouraged one? Who knows!—but even if it were only a memory of earlier teaching, it shows how powerfully he taught and how marvelously on occasion he perceived and applied truth.

Mr. Christy died on September 27, 1909, but we do not believe his voice is silent, for as was said of another great teacher:

O strong soul, by what shore
 Tarriest thou now? For that force,
 Surely, has not been left vain!
 Somewhere, surely, afar,
 In the sounding labor-house vast
 Of being, is practised that strength,
 Zealous, beneficent, firm!

The Sunday School

BY

MR. JOHN A. McCAGUE

I ESTEEM it a great honor to stand before this company to-night, as the representative of the Sabbath-school of this church and the youth who are being taught the Scriptures. I shall speak but briefly of its history prior to the year 1888, as this is very fully covered by the memorial volume published at the time of the fiftieth anniversary of the church.

I have endeavored to keep the personal note from being dominant in what I am to say, but I found I could not write the history of the school for the last twenty-five years without making some reference to myself.

My membership in this school covers a period of exactly twenty-five years, so that in what I shall say I shall speak from a considerable personal experience.

I am glad to talk of this work, for I believe in it with all my heart, and believe it is deserving of a large place in your interest, your sympathy, and your plans for beneficence. It deserves this because it is concerned in building character, in making the young people strong and helpful, and is designed to supplement the work of the home and the church in bringing our youth into living union with Jesus Christ.

I quote here as introductory a few words treating of the early history of the school as recorded by Mr. John Way, Jr., in *The Olden Time in Sewickley*.

"Mr. Andrews¹⁴ in 1832 became agent for the American Sunday-School Union, and traveled much over this and adjoining neighborhoods establishing Sunday-schools. He doubtless began his good work before leaving here, for certain bills and receipts of the Pittsburgh Tract Society show that as early as 1828 an Auxiliary Tract Society existed here; and an account, dated January 7th, 1829, shows the sum of \$14.73 previously collected, and 12,810 pages of tracts purchased for distribution. One item of this account is of especial import. . . . It is the charge of 'one dollar's worth of Sunday-school tracts.' This is the first intimation among the records, of a Sunday-school. This dollar's worth of tracts is evidently the seed corn. Out of it grew a Sunday-school in the log church, which continued, as far as can be learned, until 1835. It was held only during the summer months.

"The venerable James McLaughlin* seems to have been the ruling spirit of this school. He was treasurer of the Tract Society, bought the tracts at the book-store of Mr. Robert Patterson in Pittsburgh, and delivered them to those ladies of the congregation who had assumed the duty of distribution. The long distance from his home to the log church, some three miles, was no hindrance to his early and regular attendance each Sabbath morning at the Sunday-school. There he frequently led the devotional exercises; and to this day his wonderful gift of prayer is a subject of remark by those whose privilege it has been to hear him. . . .

"The pupils of this early Sunday-school were gathered from the old and young, many of them coming long

* See page 123.



JAMES MCLAUGHLIN

FROM AN AMBROTYPE TAKEN ABOUT 1856, IN THE POSSESSION OF MRS. P. D. NICHOLS

distances, as did their teachers. The teaching consisted mainly in hearing recitations of Bible verses committed to memory, a report of which was read from time to time before the congregation. The younger children were taught to read. Singing was part of the exercises, but both in Church and in Sunday-school it was encompassed with difficulties. . . .

"About 1831-32, Colonel Loring Hodge, a New Englander and a Presbyterian, was superintendent of the Sunday-school. He lived in a log house on the river bank, at the foot of Shousetown Lane. . . . But the glory of being a Sunday-school superintendent did not save the Colonel from the temptations of the world. He kept a small store at his river-side dwelling, where he supplied the keel-boatmen and the occupants of the numerous cabins around him with the staple articles of merchandise, including whiskey. His trade was not large, and, naturally wishing to increase his scanty income, in an evil hour he fell into the snare of all liquor dealers—selling on Sunday. His liquor doubtless was good; his example bad. . . .

"To go back to Mr. Andrews's time. After he had left Sewickley, in 1832, the Presbyterian congregation became scattered. No attempt was made to revive the interest until February 17th, 1838, when this present church was organized. On the 11th of the following April the Rev. Daniel E. Nevin was ordained and installed pastor. The church services were held in the school-rooms of the Edgeworth Ladies' Seminary which had been opened a short time before, Oct. 17th, 1836. . . .

"During Mr. Nevin's pastorate there was no church Sunday-school. The reasons are obvious. Mr. Nevin was employed two-thirds of his time by the larger congregation at Fairmount: the Sunday-school at the log

church and that of Mrs. Shields,³⁰ and later, the Methodist Church Sunday-school, fully occupied the ground. There was, moreover, at Fairmount a large Sunday-school, which, before Mr. Nevin's time, had been in the care of Mr. Grossman; and, during Mr. Nevin's pastorate, in the care of Mr. David Duff, both elders in the Fairmount Church. And most of the teachers in the log church Sunday-school . . . were members of Mr. Nevin's congregation. . . .

"For a short time, towards the close of Mr. Nevin's pastorate, Rev. Jos. S. Travelli,³⁶ Principal of the Sewickley Academy, taught an afternoon bible-class in the brick church.

"After Mr. Nevin's resignation, which took place Sept. 11th, 1847, George H. Starr³² and his wife, Mrs. Rachel Starr, conducted a small Sunday-school in the brick church in the summer afternoons, for a short season. . . .

"In the autumn of 1848 Mr. Allison started the first Sunday-school connected directly with this church. He began with four teachers—Mr. and Mrs. Starr; Prof. Alex. M. Reid,⁷⁰ a teacher in the Sewickley Academy, then under the care of Rev. Jos. S. Travelli; and John Way [Sr.]³⁵ . . . The scholars numbered thirteen. At his own cost Mr. Allison bought for the school a ten dollar library of the Am. S. S. Union. By the next spring the school numbered one hundred scholars and additional teachers. The boys of Mr. Travelli's Academy attended, and during the second year, . . . Judge White, then a new-comer in Sewickley, entered the Sunday-school, and for a long time taught a bible-class of young ladies. Mr. Allison continued in charge as superintendent for two years. . . ."

The superintendents since that time, with length of service, are as follows:

<i>Name.</i>	<i>Years.</i>	<i>Dates.</i>
Rev. James Allison	2	1848 to 1850
Prof. A. M. Reid	7	1850 to 1857
Rev. Joseph S. Travelli	8	1857 to 1865
Mr. William P. Jones	6	1865 to 1871
Mr. Theodore H. Nevin	8	1871 to 1879
Mr. Melancton W. McMillan	5	1879 to 1884
Mr. Thomas Patterson	4	1884 to 1888
Mr. Frank C. Osburn	5	1888 to 1893
Mr. William W. Waters	3	1893 to 1896
Mr. George R. Wallace	1	1896 to 1897
Mr. W. Kennedy Brown	2	1897 to 1899
Mr. John A. McCague	4	1899 to 1903
Mr. Robert Wardrop	1	1903
Mr. John A. McCague	10	1903 to 1913

I entered this school in the autumn of 1887 and was for a short time a member of Mr. Way's Bible-class,⁴⁰ and afterwards an attendant of Mr. George H. Christy's class No. 20⁴⁹; until one morning Mr. Osburn, then superintendent, came into the classroom and said he had a call from Macedonia for help, and wanted to know if he could have a teacher; and, as no one else volunteered, I did, and thus became a teacher in this school.

I took the class just vacated by Miss Eliza L. Atwell (Mrs. Joseph M. Browne) in which were enrolled, Miss Sarah Murdock, Miss Clyde Nichols, Miss Minnie Dawson, and Miss Maggie Shearer. Shortly afterwards the class was reinforced by the addition of the Misses Alice and Ruth Clause. I gave up this class with many regrets when I became superintendent.

I served for two years under Mr. Frank C. Osburn, three years under Mr. W. W. Waters, one year with Mr. George R. Wallace, and two years with Mr. W.

Kennedy Brown, serving the time with Mr. Brown as his assistant. Mr. Brown was not content to allow me to do plain teaching, but frequently and without previous notice would call upon me for an impromptu speech or to take some part I had not thought of doing. I do not record this in the way of criticism, but rather commendatory to Mr. Brown, as it proved the means of better fitting me for taking up the work at the close of his term of service.

My recollections of the school during the incumbency of Mr. Osburn are not very distinct. I well remember Captain George W. Cochran, who for many years was leader of the primary class in the school. He was a great lover of children and was greatly beloved by them. The hymn which he wrote and taught the children to sing, "Ring, Bells, Ring, Christ is King," is still sung on Christmas occasions in this church, and will probably be sung for generations to come. Captain Cochran will, it is likely, be remembered in this church as long as any man who has been active in its service.

William W. Waters gave to the school, as he did to the church, faithful and consecrated service.

The work of Mrs. Anna E. McCord as superintendent of the primary department fills a large place in the history of this school. Hers was a consecrated service to which she gave herself with every power and energy of her lovely spirit, and only her removal to California called her away from her work. She is not forgotten, and the seed planted by her is bringing forth fruit fit for the Master's use.

The splendid service given this school by Mr. George H. Christy began in 1867, and for thirty-seven years he gave to class No. 20 the best thought and endeavor of a strong consecrated manhood.⁴⁹ I quote here his own words, as recorded in *Bible Class No. 20*, published in

1900: "If I have done any work for the Master (outside of my own family) which can give rise to any hope of a reward, it has been done here. For my life's work, which will soon be completed, I have little else to show." Noble words, these! and how few of us give, as he gave, of thought, time, and money for Him who gave so much for us! No difference where Saturday found him, in business or for recreation, it found him with his face turned to Sewickley and Class No. 20, reading and meditating on the Scriptures as he traveled. Mr. Christy was a giant physically, mentally, and spiritually.

Mr. John Way, Jr., transferred his class to the Young Men's Christian Association building before I became superintendent, so I cannot speak of his work from personal knowledge. His sympathy with men and his deep interest in their physical as well as their spiritual welfare drew many men to him; and once a member of Mr. Way's class always a member, no difference where his boys might roam. This class, since Mr. Way's death, has been taught by Mr. W. Kennedy Brown. Many of its original members are dead and others have left Sewickley, but it will always be known as Mr. Way's Bible Class.⁴⁰

Miss Agnes MacAlpine became a teacher in this school in 1897, and for four years did most efficient work both as teacher and organizer and leader of the Earnest Workers' Mission Band. In 1901 her health failed and she was compelled to take up her residence in New Mexico. This church supported her and her aged father for nine years, and Miss MacAlpine became a home missionary of this church, and so continued until her death, which occurred on August 19, 1910, at Albuquerque, New Mexico.

Prof. E. P. Crane, while a member of this congregation, gave good service to this school. He was always

most welcome, and the prayers in which he often led the school were most exalting.

This school has had consecrated to its teaching force some of the finest spirits whom it has been my privilege to meet on this earth; many of them are still living and not a few are still active in the Master's service here and elsewhere.

To give an example of faithful teaching, of which there are many, I have chosen Mrs. L. B. Chesebro's class which graduated from the primary department on January 2, 1897, and enrolled, Margaret C. Atwell, Margaret S. Bell, Margaret Campbell, Elizabeth G. Nevin, Jean D. McCague, Alice M. McCague, Lizzie D. Cochran, Virginia P. Jennings, Agate Brown, Hazel Burgess, and Estelle Karr. This class maintained its original membership almost without a break for eight years, or until 1905, when by reason of so many of the girls going to college it was forced to disband. Eight of these eleven young women are members of this church and four are now teaching in the Sunday-school.

Other teachers have made records almost equal to this, but it is now impossible to do so, for the reason that so many (unfortunately, I believe) go away to school or college shortly after they enter their teens, and at a period when the son needs the companionship and advice of his father, and the daughter that of her mother.

I venture to mention the names of a few persons who have been teachers in this school and who have given freely of time and thought to its success. Some of them are now being taught by the great Teacher and learning the songs of eternity, while others are still living in our midst: Miss Lizzie D. Reed, Miss Mary E. Pratt, Mrs. Joseph M. Browne, Mrs. William H. Charnley, Mrs. A. C. Robinson, Mrs. William A. Way, Mrs. John D. Carson, Mrs. Gifford K. Wright, Mrs. William O.

Campbell, Prof. William E. Borger, Mr. Charles H. Lambie, Dr. S. D. Jennings, Mrs. Robert Wardrop, Miss Mary L. Wallace, Mr. Walter C. Miller.

Messrs. T. H. B. McKnight, John D. McCord, Swift Miller, W. Miller Wardrop, and William W. Titus have served as treasurers. As secretaries, R. Edson Emery, John D. McCord, W. Miller Wardrop, and William W. Titus have served the school faithfully.

Mr. W. McC. Grafton, as librarian, is remembered by many a young man and woman for the trials experienced when a book was mislaid or lost; and sometimes the entire school was punished in being kept waiting because some unlucky boy or girl had lost a book. The lessons thus learned were perhaps as useful as some taught in the main room. Mr. Frank Semple, Jr., has been and is yet interested in all the work of the school, and can always be relied upon for help, and for a title we call him General Assistant and it fits well.

Of the superintendents of the school since I became a member of this church, four are still active in church and business. Messrs. Patterson, Osburn, and Wallace are busy in Pittsburgh, daily expounding the law to an ignorant and disobedient people. W. Kennedy Brown, our trusted and faithful burgess, is busy here in Sewickley, meting out punishment to an equally disobedient if not such an ignorant people.

This school has had a continuous and healthy growth. Passing through its various departments, many of the boys and girls have come out of it, to again enter the school as teachers and give again what they had received from others.

The membership of the school is about three hundred and this does not vary much from year to year, as the membership of our school is made up almost exclusively of members of our own families, and there is

not here as in many communities a foreign population to draw upon for any increase.

A pleasant feature of the work here has been the assistance given the school by the eldership of the church. For the past seven years four of the elders, namely, Robert Wardrop, John D. Carson, A. C. Robinson, and P. H. W. Smith have come, one each Sabbath, prepared to teach. This has been of great assistance to the superintendent, and is recorded here with high appreciation.

On October 1, 1912, the new graded lessons were installed; these call for additional application to the task of teaching, and also for increased assistance and help to the teachers by the parents at home.

The pastor and superintendent have the coöperation of many teachers in their efforts to have the Shorter Catechism taught. During last year eight scholars committed to memory the catechism and others learned a stated number of Bible verses.

The relations between the superintendent and Dr. Campbell were of the pleasantest nature, and I am sure that with Dr. Hodge the same cordiality will continue.

I scarce can refrain from giving here by name some of the teachers still active in the school who have been and are yet a great stay and comfort in the work, yet I am aware that if I once began this it would be difficult to stop, so I refrain. I am more and more confirmed in my belief, the longer I am in the work, that it is the greatest work any man or woman can engage in. The responsibilities are great, but the possibilities are boundless. To think of being able to influence some boy or girl for good, that good once implanted will in its turn blossom and bring forth fruit in new lives, that such an imparting of noble influence is destined to continue on in the limitless future—such thoughts are enough to arouse any true

man or woman to more earnest endeavor and to inspire one with renewed courage.

Since December, 1894, when Mr. George H. Christy made the trustees an offer to build an addition to the chapel, on account of the crowded condition of the room (a condition which ultimately resulted in Mr. John Way, Jr., in January, 1895, taking his class of young men to the building of the Young Men's Christian Association),⁴⁰ our work has been hampered for want of a modern building and more room.

This unfortunate state of affairs was in a measure remedied, but not fully, by the erection, in 1911, of the Annex which is now the home of the beginners' and primary departments of the school. This building was dedicated to the instruction of children on May 14, 1911, by a talk to the children and prayer by Dr. Hodge.

Financially, this school has done well. All money contributed by the school has gone to foreign missions, except the offerings of five special days, each year, which are devoted to the home work. A brief statement showing the total amount of the collections each year, in view of the remarkable increase, may be not without interest:

<i>Year.</i>	<i>Amount.</i>	<i>Year.</i>	<i>Amount.</i>
1876 . . .	\$160.00	1900 . . .	\$581.86
1877 . . .	188.47	1901 . . .	547.30
1878 . (est.)	190.00	1902 . . .	566.54
1879 . . .	201.27	1903 . . .	560.92
1880 . . .	222.25	1904 . . .	687.74
1881 . . .	264.77	1905 . . .	620.98
1882 . . .	334.35	1906 . . .	635.66
1883 . . .	346.08	1907 . . .	637.31
1884 . . .	471.64	1908 . . .	738.21
1885 . . .	471.93	1909 . . .	725.81
1886 . . .	481.34	1910 . . .	825.15
1887 . . .	518.15	1911 . . .	759.83
1899 . . .	565.08		

For eight years, beginning February, 1897, this school supported Dr. Blackburn as its missionary in Persia and paid his salary, \$450 per year. Since that time all money has gone direct to the Board of Foreign Missions. During the fifteen years I have been superintendent, this school has contributed \$10,000 to missions.

A spirit of unity and forbearance has ever been manifest between teachers and superintendent, a condition probably due quite as much to the long-suffering patience of teachers as to any other one cause. Certainly I have had the sympathy and hearty coöperation of all teachers and parents as we have worked and planned together here in the Master's service.

In closing, I will again quote Mr. Way: "There is one chapter in our Sunday-school history yet sealed to us: that which will tell the results of our work. As the waters of the river extend far beyond and beneath its bed and its banks, so the influence of this school during all these years has reached far beyond our sight and conception. We began years ago, a feeble folk; now we are many and strong.

"Let us take courage this day and go forward, the Lord being with us, and let us take for our motto the words of the Apostle, 'Not slothful in business, fervent in spirit, serving the Lord.'"

The Work of Women

BY

MRS. JOSEPH M. BROWNE

FOR the interests of Christian unity, it seems rather an invidious distinction to attempt to separate the work of women from that of men in an organization where all have labored together in harmony to advance the one great cause of Christ and His Kingdom. Nevertheless, the women of this church have had an individual place and a work of their own and they have "builded the walls over against their own houses" as faithfully as have the elders and trustees with whom they have coöperated. Some of the special things they have undertaken we are now to recall.

The original lease of the ground for the first log building stands in a woman's name; a woman's Bible was used in its dedication service; our oldest session book shows that in 1822 eight of the twelve members were women; and, at the establishment of the present organization, fourteen of the twenty names enrolled were those of women. With this beginning, it was to be expected that if the church was to continue a living force in the community, its women should bear a full share of responsibility, not only in weaving curtains for the tabernacle at home, but in strengthening its stakes and lengthening its cords abroad.

The tract society of 1828, the women of which distributed leaflets throughout the neighborhood, although auxiliary to the First church of Allegheny, was recruited from our own little church of that time and affords the first evidence of organized work on the part of our women.

When the original little band gradually drifted apart and the Sewickley church ceased to be, it was due to a woman's zeal that the scattered flock was gathered together again. In a very practical sense, Mrs. Mary Olver was the founder of our church. Besides her Christian influence in drawing together its nucleus, she furnished a Sabbath home for the little group which met for nearly three years in her school-room, and also gave most freely of her money, time, and energy to secure a permanent building of its own for the congregation.²⁸ That old brick church has long been only a memory, with its gallery in which the girls of Edgeworth seminary made a bright spot to the eye of the minister, but we still prize the first communion service used within its walls, the tall silver flagon of which was a gift from Mrs. Olver's pupils.

The first Bible was presented by a woman, Mrs. Margaret George, and the pulpit desk upon which it lay was designed by one of the seminary girls, Miss Rebecca Shields. To earn money for having this pulpit design worked out and placed in the church was the first object to which the women devoted their busy needles as a sewing society.

Mrs. David Shields³⁰ gave the first carpet, a most generous gift for those times, although it covered only the aisles and the space around the pulpit, without extending under the seats.

The singing in the old church was led by Mrs. Joseph Travelli, who set the pitch with her tuning-fork and

started the hymns, for many years. When our ambition aspired to an organ, Miss Mattie Nevin freely offered her services as organist for the first year, and thereafter, until her marriage to Captain George Cochran, she officiated at the old hand-power instrument, which occupied the eastern end of the pulpit platform for some thirty years. Three of our other organists have also been women of our own number, nor has their faithful service ever been wanting for the music of our Sunday-school and mid-week meetings.

Sweet voices too were freely given, and our present organ, obtained in 1894, bears testimony to the initiative of one who for many years led our music after the volunteer choir had become a thing of the past. The charming concerts Mrs. Sharp McDonald arranged with Mr. Nevin for the organ fund are still a delightful memory. Of the magnificent new instrument we are soon to see installed, Mrs. Clarence P. Byrnes is joint donor.

From earliest days, home-mission work has been dear to our hearts. Although there was little money to be spared sixty years ago, there was much loving service given. Many were the generous boxes of clothing packed and sent to missionary families, every article in which had been planned and every stitch set by our home society's diligent fingers. These sewing meetings were held most informally at private homes, but they were also great social events, for when the busy day of sewing was over, husbands and brothers would appear, all eager for the delicious suppers served, the fame of which still lingers in the valley; and, after all the good dishes were enjoyed, games and music rounded out a cheerful evening of good fellowship.

The children too had their share in mission work. In the early 'fifties, after the cholera in Pittsburgh had

left so many orphans to be cared for at the Passavant home in Rochester, the little girls of the church spent their Saturday afternoons at the home of Mrs. George Starr, sewing for these poor children. At four o'clock Mr. Travelli or Mr. Reid from the academy was expected to come in to encourage the little workers with a few cheerful words and to close their meetings with prayer. When neither gentleman could come, these closing exercises were limited to the doxology and the Lord's Prayer.

Ten years later these same little girls were joining their mothers in the work of the Sanitary Commission; sewing for our soldiers on the field or preparing bandages and lint for the wounded, while younger children took up work for the orphans of the war. Then there was much knitting and crocheting and fine stitching to be done for the great Sanitary Fair in the city, in the reports of which special mention is made of the attractive tables furnished by Sewickley.

Every one in the valley was interested in this work in which all the churches shared, but its guiding spirit was one of us, Miss Rebecca Way.³⁵ Her sister, Miss Agnes Way, was the "little orderly" of those days, the messenger who went back and forth to the city, traveling on a pass contributed by the president of the road, to report to the parent society in Pittsburgh the work already done and to bring home fresh supplies of material. These all-day sewings were held in the old brick church to such good purpose that almost every week a big box was ready to be packed and sent to the front; the packing being done alternately at the homes of Mrs. Daniel Nevin and Mrs. Nancy Way.

With the passing of the war cloud, work was taken up again for missionary families and for poor children of the village, who were fitted with clothing in which to

attend Sunday-school. Much work was also done for city hospitals, and one day's sewing a year was given to the pastor's wife.

When our present church home was erected, the stones of which its walls are built were given by Mrs. Robert Anderson.¹⁷ The pulpit furniture, including Bible, hymn book, and cushions, besides the stately high-backed chairs, was the gift of Mrs. R. H. Davis.

To carpet the floor other women did heroic service with thimbles and cook-books and songs, earning money by suppers and concerts as well as by patient house to house collecting. The lamps and furnace also were supplied by the sewing society. Appropriately enough, the first child baptized in this building was a little girl.

The care of the communion service has been the special charge of the elders' wives, and the fine linen now in use upon the communion table was donated by Mrs. George H. Christy. All this work was the outgrowth of spontaneous interest: the women simply doing with their might what their hands found to do. In 1869 this interest crystallized into definite shape in the Ladies' Home Missionary Society, which was organized with Mrs. Daniel E. Nevin as its first president. Its object was to work for special causes rather than to make any study of the field, and its informal meetings continued to be occupied with needlework instead of stated programs.

Then the wave of interest in foreign missions, which flooded the Christian world when Japan was opened to outside nations, sent a ripple into Sewickley valley. A few months after the Foreign Missionary society had been organized in Pittsburgh, two of our women, Mrs. Bittinger and Mrs. John Robinson, stood on the steps of the manse discussing a meeting they had just

attended in the city. When one said, "Why not start a meeting of our own down here?" the spark took instant fire in the other's ready mind. So the Woman's Foreign Missionary Society was organized December 11, 1872, with twenty-one members. Its first president, Mrs. George H. Starr, soon resigned in favor of Mrs. Chambers Miller, a woman whose very life was a benediction and whose Christian influence, even as a schoolgirl, had brought many of her companions into the church.

Although organized on strictly feminine lines, with the express object of sending women teachers to help women and children in heathen lands, masculine aid was needed to launch the new undertaking properly. Dr. Bittinger was called in to open the first meeting, none of the women having sufficient courage for public prayer. But they did have the courage of their convictions and persevered in the face of all obstacles. Indeed, this Foreign society had a stony path to tread at first.

The women were unaccustomed to the new form of work and were shy and frightened. Even after the membership had increased to fifty, only eight were willing to do anything at all for the interest of the meetings. Most of them were content to pay their yearly dues to a collector, and did not even attend, so that the early minutes are quite pathetic reading. At the first annual meeting, both president and secretary attempted to resign, but could not, because only one of the five members present was not already an officer and she declined to shoulder so much responsibility. Many a time in those first years it is recorded that only four or five were present, and often no meeting at all could be held; sometimes all the women to whom topics had been assigned were absent, and occasionally the sexton not only forgot to open the door but disappeared with the key in his pocket. The annual pledge of



JEMIMA TAYLOR
AFTERWARD MRS. ROBERT ANDERSON

FROM A WATER-COLOR DRAWING MADE ABOUT 1804,
IN THE POSSESSION OF MISS JEMIMA
ANDERSON YOUNG

\$100 was always raised however, and the spirit of zeal did not utterly fail. One afternoon when only two faithful souls were found at the church, one exclaimed, "What is the use of trying to keep up this society when no one will come?" But the second answered, "Just as long as I can find one other woman to meet with me, there shall be a missionary society in this church."

Their first object was the purchase of Woodstock, a summer home for missionaries in the mountains of India. Then the society undertook to help send a special missionary to that country. The first young lady chosen for this office lost her enthusiasm for a life abroad and concluded not to go; the second failed to go on account of her health; while the third one, for whom our ladies had provided much of her outfit, went only as far as Scotland, when she decided that she preferred matrimony to missionaries, and so married a clergyman there! But at last Miss McGuinness was assigned to us, who later became Mrs. Goheen, and for twenty-six years represented us on the Indian field. In 1906, when we assumed the support of Mrs. Kellogg in India, our pledge to Mrs. Goheen was discharged. After Mrs. Kellogg was obliged to return to this country, Mrs. Langheim was selected as our missionary, and since January, 1909, she has represented us in the hospital and school at Dumaguete, Philippine Islands.

Meantime the younger women were also becoming interested, and, when in 1879 the Young Ladies' Missionary Circle contributed \$130 to the treasury, the secretary records that all are delighted with the interest, zeal, and success of the new band of workers. Then in 1884 the Young Ladies' Missionary Society was organized at the home of Mrs. John M. Tate (senior). This working auxiliary of the older society underwent various transformations during the sixteen years of its separate

existence. Sometimes it sewed in congenial assemblies, where the tongues went as fast as the fingers; sometimes it met only to plan for a strawberry festival or a milkmaids' drill; sometimes it grew serious enough to study mission topics in earnest. But it did good work of whatever sort it undertook, and, besides contributing \$100 yearly to the parent society, carried out much charitable enterprise of its own.

In 1898 the Home and Foreign societies united their monthly meetings, though each branch maintained its separate treasurer's account for two years longer. Four extra meetings were held for practical work and discussion of Home topics. The next year the Young Ladies also joined this union for one year as an experiment. This proving successful, the three societies reorganized permanently in 1900 as the Woman's Missionary Society, pledged to contribute two fifths of its funds to Foreign work, two fifths to Home work, and one fifth to Freedmen. Besides supporting a special missionary in the Philippines, several scholarships are maintained in mission schools. Boxes of clothing and supplies are sent regularly to home missionaries, and to the Freedmen, with Christmas boxes for the school children. The membership has increased to 171, with many names on the list of those ready to share in active work.

A year ago this society took part in the golden jubilee of the Women's Missionary Boards, and for the year just closed it has had the special privilege of adding \$1000 to the extra China Fund for the work opening so widely before us in the new republic. Our peculiar interest in China is increased because one of our former members has been in active service on that field for many years. The happy personality of Miss Charlotte Hawes adds constant inspiration to our zeal.

Another of our number gave faithful service on the home-mission field. While still among us, the Christian influence of Miss MacAlpine was deeply felt through her Sunday-school work and the cottage prayer-meetings she instituted in Edgeworth; and, after leaving Sewickley, she devoted her life to the needs of those around her, until she entered into her heavenly reward.

Another form of home-mission interest was assumed by the Society for Christian Work organized soon after Dr. and Mrs. Campbell had come among us. Its different committees arranged the "A B C" socials of pleasant memory, and planned to welcome strangers and to look after the poor and friendless in the town. The house committee which managed the church house-keeping took note of anything amiss, from loose boards carelessly left projecting over the organ to cobwebs on the ceiling or dust on the floor. They personally superintended the annual cleaning, charged the janitor to weed the walks or whitewash the cellar, and provided him with long-handled brushes and dust-cloths, recording their delight when he showed a willingness to use the same. Those in charge of the decorations did much toward making the church attractive with fresh flowers, while the Relief committee reported much comfort and help given to the sick and suffering. The minutes of this society close in 1898, with the record of a meeting, called at Mrs. Campbell's suggestion, of all the aid societies in the town, to systematize the charitable work of the valley. This marks the organization of the Union Aid Society in which all our churches share to-day.

Some of our women were also among the founders of the city Society for the Improvement of the Poor and of the Pittsburgh branch of the McAll Mission, and it was one from this church who led the great Temperance Crusade of the 'eighties in its march through the city streets.

While these different organizations were thus developing, there was also a class for Bible study in which about a dozen women gathered, with Mrs. Jehu P. Smith as leader, following the International course of lessons. After Mrs. Smith left Sewickley, Mrs. Robert Davis took charge of this most interesting and helpful class. For some years Mrs. Davis also conducted a woman's prayer-meeting at the chapel every Friday, except on the afternoons appointed for missionary meetings. Other classes for study on special subjects have also been carried on; among them one on the work of Pundita Ramabai, led by Mrs. Ellen Woods, and the recent one on the lives of missionaries, directed by Mrs. Hodge.

Development of Sunday-school work belongs properly to another topic this evening. But the little school-house on the hill where Mrs. Shields taught her Sabbath classes;³⁰ the children gathered around Mrs. Starr and Mrs. Gazzam on summer afternoons; the mission work carried on for so many years by Mrs. Robert Davis at Osborne;⁵¹ and the infant class of Miss Rebecca Way,³⁵ all merit special attention; while a long list of other faithful workers, past and present, bears testimony to the active part of women in this field.

In directing mission work among the young people, the little sewing circle that met so long ago with Mrs. Starr was only the precursor of many other bands. First among these were the Morning Glories led by Mrs. John Robinson. Ability to thread a darning needle was the chief qualification of membership in this circle of ten little girls who gathered each week around a wonderful patchwork quilt of their own construction, containing a pocket into which their pennies were dropped. While one read aloud, the others stitched. Although their fresh energy often drooped after an

hour or so of needlework, like their namesake flowers in noonday sun, it always revived again so effectively that the little fairs they held were marvels of success and their annual pledge of \$5 was often multiplied many times.

The Sewickley Mission Band for both boys and girls was organized in 1886, holding meetings in the chapel on Sunday afternoons for mission study under the guidance of Mrs. Ellen Woods and Mrs. William Grafton. Two years later, when this band was divided, Miss Helen White took charge of the younger children, while Mrs. John Robinson reorganized the other division as a working society and named it La Cadena, hoping its members would realize themselves to be links in the great chain of Christian endeavor.

The object of the Busy Bees, first organized in 1890 by Mrs. James Knapp, reorganized by Mrs. Chesebro' in 1898, and again by Mrs. Branum in 1903, was not only to study mission fields, but to become accustomed to conducting missionary meetings themselves, that as little girls they might be in training for work in the Master's vineyard. Each member was given five cents as talent money, to be increased by her own efforts for missionary gifts. Great was the subsequent industry in hemming dusters and making broom-bags, and much pride resulted from the grand ceremony of breaking their missionary jugs.

A third band, The Earnest Workers, which for a time comprised both boys and girls in its membership, was organized about 1900 by Miss MacAlpine. For two winters, from 1905 to 1907, these three bands united with other members of the Sunday-school for mission study on Sunday afternoons as the Young Peoples Branch of the Sewickley Presbyterian Church, under the leadership of Mrs. Chesebro' and Miss Ethel Christy.

As the children grow older, the membership often changes in these little bands, but after various reorganizations under different leaders, both La Cadena and the Busy Bees are an active force among us today, directed respectively by Miss Christy and Mrs. John M. Tate, Jr. Their interests have been wide and varied. Besides much work for the Fresh Air Fund and for the children's hospital at home, they have contributed to both Home and Foreign boards, and for special work in Persia, India, and China. As special objects, they have aided in rebuilding a burned parsonage and in supplying an organ; in furnishing medical instruments to a Chinese hospital; in making quilts and rag rugs for mission schools; and in sending Christmas candy, dolls, and other toys to children less fortunate than themselves. For years each band has also maintained a scholarship in a Southern school, one for a colored girl, the other for a white mountaineer.

Our youngest band in point of actual age of its members was the little Red Cross Society organized by Mrs. Branum during the Spanish War. Though some of the children were only four years old and their labors needed to be lightened by frequent interludes of games and ginger cakes, they worked with both zeal and patriotism in making pin-cushions and flags for the benefit of the Red Cross cause.

Perhaps the most unique of all these organizations, however, was The Boys' Fireside Band, which had its inception at a church social in 1890, when some lively boys were making things a trifle uncomfortable for their staid elders. It occurred to Mrs. Anna McCord to turn this surplus energy to good account and, on the spur of the moment, she gathered "those noisy boys" about her on the pulpit platform. After the one suspicious question, "Any girls to be in it?" was answered

by the assurance, "No, we will all be boys," they entered into her plan with enthusiasm, and for three years this mission band of twenty-nine boys met fortnightly for work and study at Mrs. McCord's home. Some of them are now active workers in this and other churches, and their former leader writes that in tracing them from the Atlantic to the Pacific, as they have scattered in their life-work, she is proud of her boys to-day.

A special interest in the foreigners among us began about eleven years ago, when Mr. Losa's work was first presented as an object for our help. The society then undertook to furnish several rooms as a home for a young Bohemian teacher and his sister, on Troy Hill. The sudden growth of Ambridge and its problems brought this need to our very doors.⁵⁹ Miss Cermak's first plea for helpers, in 1906, evoked many promises like that of the son in the parable who said, "I go," but went not. One woman responded faithfully, however, and, through the persevering zeal of Mrs. William A. Way, volunteers were found to teach a sewing class which developed into the school now managed by the young women of the church under the direction of Miss Isabel Wardrop. For the first two years this class was in the care of Miss Mary Campbell.

The methods of raising money employed by these various societies have been equally varied. At one time collectors were appointed to go two by two from house to house, one younger together with one older woman, to temper zeal with discretion. Besides voluntary subscriptions and yearly dues collected in envelopes, boxes were placed in the church vestibules for chance contributions, requests for money were read from the pulpit, and the trustees authorized the use of the general collection once a year. Then there were

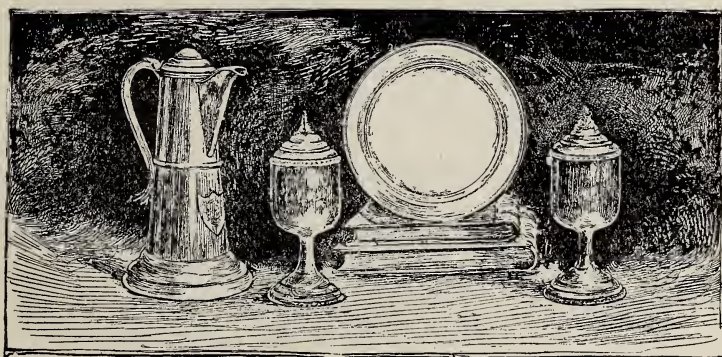
mite boxes and penny-a-day barrels and missionary jugs. Suppers and fairs and musicales have been always with us, and no one who took part in the sale of calendars (that was a last resort) can forget the sinking of heart when that immense box of literary treasures appeared upon the manse porch and the magnitude of the undertaking revealed itself.

Still the calls for help increased faster than the funds. In spite of many willing hands already at the plough, there was need of wider interest and of more workers. Finally, at an all-day sewing for the needy ones of Woods Run, the idea of a permanent Sewing Guild was broached. Its object was to interest in active work all women of the church. Founded in October, 1907, its all-day meetings have been held regularly on Thursdays ever since. The purple and gold of the pulpit hangings are a gift to the church of its handiwork; its needles are always busy with all sorts of plain sewing; its rag rugs are known across the continent from North Carolina to Utah and Alaska; and its lunches rival the famous suppers of the original sewing society of long ago. Its special care is the work among foreigners at Ambridge, in which it joins with a committee from Leetsdale. Besides having largely furnished the home in which our church missionary and his wife live, the guild now pays the salaries of a kindergartner and a district nurse and takes oversight of the sewing school. Though the board is often perplexed by difficult questions that come up, they already have a rich reward in the bright faces of the children in kindergarten and Sunday-school, whose great treat is to be brought on a yearly visit to the Sewickley society, to recite their little songs and speeches and to enjoy a dish of ice-cream.

These are some of the things the women of the church have been doing during the past seventy-five years. For

what they are yet to do in rounding out the century, the sympathetic coöperation of every woman in the congregation is necessary. There is an opening for every one, no matter what her gifts may be; and, whether her talent be a single one or be multiplied to ten, there is need of it in the Master's service.

Note: In the collection of data for the writing of this paper, Miss Mary E. Pratt rendered valuable assistance.—E. A. B.



Notes

1. From the minutes of the Presbytery of Erie: "Mount Nebo. April 19. 1808. . . . Applications for supplies were made from the following places Viz. Sawickly, Gravel-run for the administration of the Lords Supper, Canfield, Boardman; Upper Salem for the administration of the Lords Supper, West Unity New Salem, Second Presbyterian Congregation of Pittsburgh, High-lands, Indiana, Amity, Upper Greenfield, Lower Greenfield, Middle Brook, Waterford, Major Grays, Oil Creek, Broken Straw Connewango, Upper & lower Sugar-creek, Erie town. . . ."

2. From the minutes of the Presbytery of Ohio: "Cross Creek April 19th 1808. . . . Application was made for supplies from Clinton, Sawickly, Borton [an evident mistake in transcription for Sawickly Bottom], Aurora, Suffield, Hudson, Atwater, Mantua, Vernon requesting the labours of Mr. McDonald for three months, & that the Lords Supper may be administered, Deerfield, Bristol, Mesopotamia, Ailsworth, Zanesville, Springfield, Scotts-Settlement, Orsenburgh [?], Morgan, Harpersfield, Granville, ———[?] Run, Bigsby's Clear creek & Waynesburgh. . . ." It is significant that many of the places named here lay in the territory of the Presbytery of Erie.

3. Rev. THOMAS E. HUGHES, minister to the congregation of Mount Pleasant, near the present town of Darlington, thought to be the earliest, and at that time one of the largest, of the congregations in the Erie presbytery.

4. Rev. JAMES SATTERFIELD, minister to the two congregations of Moorfield and Neshannock.

5. Rev. BOYD MERCER, a member of the Ohio presbytery, without pastoral charge.

6. Rev. JOHN MCCLAIN, minister at Montour's Run.

7. The SYNOD OF PITTSBURGH was organized by the General Assembly of 1802. Its territory was not defined with precision, but extended from the confines of the Synod of Virginia on the south to Lake Erie, and from the mountains westward to the frontier. It was composed of three presbyteries: Redstone, Ohio, and Erie. Redstone was the oldest, erected in 1781; Ohio next, formed in 1793 by a division of the territory of Redstone. The PRESBYTERY OF ERIE was erected in 1801; and its territory extended from the Allegheny and Ohio rivers, to the west and north. This northwest country had been ceded by the Indians in 1784 and made available for settlement through Wayne's expedition of 1794. By the turn of the century the population of western Pennsylvania had so far increased that those concerned recognized the desirability of subdividing the then existing and widely extending Synod of Virginia. This end was gained, first, by action of synod in erecting the third presbytery; and then by the action of general assembly, first noted. (See *notes* 9, 15, 24, and 43.)

8. DANIEL HAYDEN and JOSHUA BEER had, on this same day (October 20), been licensed to preach. Both received appointments for the Sundays immediately following; and, of course, Mr. Hayden's appointment to Sewickley for "the 4th Sab. of Oct." (October 23) was his very first appointment.

9. Why should the Presbytery of Ohio concern itself with the needs of a community in another presbytery? The Ohio River was the boundary between the Presbytery of Erie, to the north, and the Presbytery of Ohio, to the south. Sewickley, therefore, lay within the territory, and properly under the jurisdiction, of the Presbytery of Erie. But the Presbytery of Erie was young, its working force small, and its congregations widely scattered; its energies were fully applied in settlements farther north; the home of its nearest minister was more than twenty miles from Sewickley. The

Presbytery of Ohio was older and stronger. Indeed, prior to the erection (in 1802) of the Presbytery of Erie, the country to the north of the river had been a mission field for the Ohio presbytery. There were churches and preaching points on the south side of the river not far distant from Sewickley. The congregation of Montour's Run, for example, whose beginnings may be traced back to 1785, and perhaps further, was but eight miles away, to the south. That congregation was large, and well established, and had been supporting a minister for some years. Thus it appears to be, not a matter for surprise, but rather a step in the natural course of events, that the Presbytery of Ohio, and not the Presbytery of Erie, should foster the infant congregation at Sewickley Bottom. (See *note 15*.)

In 1808 the group of churches in northern Washington County—Cross Creek, Chartier's, Raccoon, and Montour's Run—were among the largest in the entire synod. Cross Creek numbered 259 members; Chartier's, 198; Raccoon, 172; and Montour's Run, 182. To the north of the river, in the Presbytery of Erie, Mount Pleasant had at this time 114 members and Bull Creek (together with a neighboring congregation, Middlesex), 65. It is interesting to compare these figures with those given for the city churches. Full reports appear in 1812, for the first time; then the First Congregation of Pittsburgh had 74 members, and the Second, 54.

10. ANDREW McDONALD was born in Washington County, in or near the present borough of McDonald, in 1778, and died April 9, 1846. He was graduated at Jefferson College, 1803; was received by the Presbytery of Ohio as a candidate for the ministry, October 18, 1804; and licensed to preach, October 17, 1805. He seems to have spent a considerable part of his term of licensure as an itinerant preacher in the territory to the north of the river; he was for three months stated supply at Vernon, Ohio, in the Western Reserve (see *note 2*); on one occasion he preached by assignment at Sewickley; but, strangely, he is not one of those appointed to preach at White-oak Flats during this period.

The call to White-oak Flats was given October 4, 1809. White-oak Flats (together with Sewickley, for a time, and later with Flaherty's Run) was his first and only charge. His pastorate lasted twelve years and ended sadly, with his mental derangement. He died many years later and was buried in the old Mount Carmel churchyard. (The church has since been moved—see *note* 12.) The inscription on his gravestone reads: "REV. ANDREW McDONALD (Pastor White-oak flats church 1810) DIED April 9 1846 AGED 67 YRS 11 MOS."

11. Mr. GEORGE VENNEMON, a licentiate.

12. WHITE-OAK FLATS as a preaching-point is mentioned in the minutes of the Presbytery of Ohio during the years 1793-5; and again, after a silence of ten years, in 1806. From the year last named until 1810, neighboring ministers preached there occasionally, at presbytery's direction. In April, 1809, White-oak Flats united with "Beavertown" in a call to Mr. Abraham Scott; but the call came to nothing.

The place is in the hills, overlooking the valley of Racoon Creek, and about two miles from the river, as the crow flies. It is a mile west from the present village of New Sheffield, about four miles from Woodlawn station on the Pittsburgh and Lake Erie Railroad, and (exclusive of the river crossing) about ten miles by road from Sewickley.

The church organization continues. In 1829 the name was changed to the present one, Mount Carmel. In 1871 the congregation moved to a new building which it had erected in New Sheffield. (The village had come into being since the early days.) The older building was torn down, but the former churchyard continues to be the graveyard.

Two incidental matters relating Mt. Carmel to Sewickley are these: The venerable physician, William Woods, long an elder in this church (see *note* 37), left Sewickley in his old age and went to Aliquippa, where he made his home with his daughter, and became a member of the Mt. Carmel church. The daughter was Mrs. David A. McDonald, and her husband was a grandson of Andrew McDonald's twin brother. The other item is this, that the Rev. Mr. Cum-

mings, for many years minister at Mt. Carmel, was a college classmate of Dr. Campbell.

13. FLAHERTY'S RUN is mentioned for the first time in the minutes of the Presbytery of Ohio under date, June 18, 1816—the time when Sewickley's share in Mr. McDonald's ministry was diminished to a one-third interest. Presbytery then committed the people at Flaherty's to Mr. McDonald's attention. In 1817 Mr. McDonald accepted a call from them for one third of his time. The place of meeting was originally in the valley of Flaherty's Run, near the point where the Pittsburgh-Beaver Road crosses the stream and a mile or more from the river. A "tent" (*i. e.* a preacher's stand) was erected there. The people desired to build a meeting-house on the hills to the southeast, but the people of the neighboring congregation of Montour's Run protested, and for some years the new congregation was too feeble to carry its point. Mr. McDonald's health failed, and a time of inactivity followed. In 1827 a new tent was erected, and the building of a meeting-house contemplated, "some distance nearer Montour's Church;" and, "some dissatisfaction having been expressed," presbytery ruled that the new building-site should not be fixed "at any place within six miles of the church at Montours, by the most direct road." A brick building was begun in the summer of 1828 and finished in 1829. Coincidentally, the name of the congregation was changed to SHARON. The house stood near the present church at Carnot post-office, but "below the present cemetery." (A school building has been erected on the site, 1914.) One or two attempts, made in 1826 and 1827, to secure a minister failed. In February, 1829, Samuel C. Jennings became stated supply, and in June following he was ordained and installed pastor. (See, further, *note 21.*)

14. JOHN ANDREWS was born on Piney Creek, Frederick County, Maryland, September 16, 1768. In his childhood the family removed to Tryon (afterward Rutherford) County, North Carolina, where John grew to manhood. He obtained such schooling as the surroundings afforded,

made his confession of faith when twenty-three years old, studied theology under the Rev. James Hale and other ministers, and at the age of twenty-six (1794) was licensed by his home presbytery to preach the gospel. He ministered in and near Lexington, Kentucky, and went thence to Chillicothe, Ohio, where, in 1814, he began to publish a religious newspaper called the *Weekly Recorder*. In 1821, on the invitation of synod, Mr. Andrews brought his paper to Pittsburgh, and continued to publish it there, the name being altered to the *Pittsburgh Recorder*. On his removal to Pittsburgh, Mr. Andrews became a member of the Presbytery of Redstone, but soon together with the other Pittsburgh ministers he was transferred to the Presbytery of Ohio. Editorial duties were not so onerous but that he was able to devote his Sundays to preaching, at places in need of such service and within riding distance of the city. The beginning was made at Sewickley. Soon he organized the congregation at Duff's (see *note 15*); and ordained the first elders there, September 8, 1822. He continued to have the people of Sewickley and Duff's in his care for ten years.

In 1828 Mr. Andrews, with the approval of synod, transferred the editorship of the paper to a young man, recently graduated from theological seminary, Samuel C. Jennings (see *note 21*). Relieved of the care of the paper, Mr. Andrews continued to reside in Pittsburgh and for a time to serve his two outlying congregations; but he now applied himself to the work of distributing Bibles and tracts and of establishing Sunday-schools in remote communities; so that, after three or four years, he gave up preaching, and devoted himself wholly to work as a colporteur. He died in Pittsburgh at about the age of ninety.

Dr. Jennings, in his *Recollections*, gives glimpses of the man. Describing the synod of 1829 (the first which he attended as a member), Dr. Jennings says: "Father Andrews is here, white-headed and interested. He was long useful as my predecessor in editing the paper of which the *Presbyterian Banner* is the continuation. . . . The ministers are usually tall, and many of them far advanced in life.

Few there are who are of such low stature as Father Andrews, or the orator Boyd Mercer. . . ." Again, he refers to Mr. Andrews as "that hoary headed, small, godly man." On another page, where he tells of the purchase of the paper, Dr. Jennings says: "Mr. Andrews had the piety and intelligence for his work as editor, but was wanting in courage—or audacity, I might call it—and was too poor to go into great expenditures."

15. The congregation of DUFF's was organized by Mr. Andrews (*note 14*), September 8, 1822. From that time, Mr. Andrews was stated supply there and at Sewickley, giving to each one third of his time. In 1828, the two congregations were united, and in 1832, upon Mr. Andrews's departure, divided again. From 1833 to 1836, Rev. John Moore included Duff's with two other congregations a few miles to the north and east (Plains and Crossroads) in his charge. During this period the name Duff's was changed to FAIRMOUNT. In October, 1837, Fairmount extended a call to Daniel E. Nevin, then a licentiate; and this was doubtless one of the circumstances directly tending to the reawakening of the church in Sewickley. Mr. Nevin served Fairmount, jointly with Sewickley, until 1846. The Fairmount church continues; it is a constituent of the Presbytery of Pittsburgh; its pulpit is now vacant.

The church stands on the shoulder of a hill overlooking the valley of Rippling Run, a tributary of Big Sewickley Creek, near Bayne post-office. It is half a mile or more from Duff's City—or Duff's Mills, as the hamlet was formerly called—and about six miles, by road, from Sewickley. David Duff was an original and influential member; he was ordained an elder on the organization; he burned the bricks for and erected the meeting-house which took the place of the original log building and which is now succeeded by a frame structure.

In ministering to the congregation of Duff's, the Presbytery of Ohio was again overstepping its bounds. Sewickley had been specifically set over to the Ohio presbytery, but Duff's had not. It remained in territory once part of the

Presbytery of Erie, but (from 1820 forward) part of a new presbytery, the Presbytery of Allegheny. In this connection, an item in the minutes of synod for 1826 is significant. It reads: "The committee appointed to inquire into the expediency of altering the boundary line between the Presbytery of Ohio and the Presbyteries of Allegheny and Hartford, reported, that in their opinion, it is inexpedient to make any alteration in said line. Nevertheless, the committee recommend, that the Synod allow the Presbytery of Ohio, with the concurrence of the Presbytery of Allegheny, to preach, administer ordinances, and build up churches in that part of the territory of the Presbytery of Allegheny, which lies south of the Connequenessing, from its mouth to the mouth of Break-neck; all south of the Break-neck to its source, and of a line drawn thence to a point on the Allegheny river, including the congregation of Deer-creek, and not interfering with that of Bull-creek. Their report was accepted and adopted."

16. The congregation of Duff's was, during these years, and for long afterward, much larger than Sewickley. The figures for Sewickley alone have been given; it is interesting to compare with them Mr. Andrews's annual reports for his entire charge—that is, for both congregations together. They are:

<i>Date.</i>	<i>Accessions for the Year.</i>	<i>Total.</i>
Oct. 1823		27
" 1824	14	60
" 1825	44	100
" 1826	9	104
" 1827	7	89
" 1828	7	92
" 1829	18	115
" 1830	11	124
" 1831	8	132
" 1832	8	128
" 1835	2	102

The first entry of this tabulation takes into account Sewickley alone; the last entry, Duff's alone; the others, both.

17. ROBERT ANDERSON, a native of Chester County, came with his family from Washington County to Sewickley in the spring of 1825. He rented from David Shields and made his home in a square brick house which still stands below the railroad, a few hundred yards north of Leetsdale station; he afterward purchased a farm lying immediately behind the village of Sewickley, to which his family moved about 1850. The homestead is the brick house on Division Street, adjacent the Young Men's Christian Association building, in which Miss Jemima A. Young now resides. Robert Anderson and his wife, JEMIMA (TAYLOR) ANDERSON, joined the Sewickley church, on certificate, December 3, 1825. Mr. Anderson was accidentally killed November 11, 1836, by falling beneath a load of wood which he was hauling with a yoke of oxen down the steep face of the hill on his farm, above the site of Mr. George E. Tener's present residence. His widow continued in the membership of the Sewickley church until her death, September 2, 1864. It was she who in 1860 gave, from the quarry on her farm, the stone of which the present church was built. A son, JAMES, was one of the first trustees of the church (see *note 29*). The youngest daughter, MARY, was the first wife of James Allison, the minister (see page 49).

18. From the Duff's session book; date, September 16, 1831: "The Lord's supper was administered at Duff's by Mr. Andrews assisted by Mr. A. D. Campbell"; again, under date, October 8, 1831: "The Lord's supper was administered at Sewickley by Mr. Andrews assisted by Mr. Robert Patterson"; and again, March 11, 1832: "The Session met at Sewickley, and was constituted with prayer. Members present, Jno. Andrews, Mod' Jas. McLaughlin, Robert Anderson, Craton Stewart, and Jno. K. Seetin."

19. Rev. WILLIAM WOODS, long minister at Bethel and Lebanon; at this time retired. He died in 1834. Mr. Woods was the father of William Woods, M.D., for many years an elder in this church (see *note 37*).

20. Rev. ELISHA P. SWIFT, until recently minister in the Second church, Pittsburgh, and soon to become minister of the church (First) in Allegheny; he was at this time secretary of the Western Foreign Missionary Society, an organization which he had fathered and which in time developed into the Board of Foreign Missions.

21. Rev. SAMUEL C. JENNINGS, D.D., son of a physician and grandson of a minister of western Pennsylvania (Jacob Jennings of Dunlap's Creek, Presbytery of Redstone). He was born at Burgettstown, February 19, 1803, and died at Sharon (Carnot post-office) October 15, 1885. Early left an orphan, he was brought up in the family of his grandfather Jennings; he graduated at Jefferson College, 1820, and at Princeton Theological Seminary; was licensed to preach by the Presbytery of New Brunswick, 1827. He served as a colporteur for the American Bible Society for a few months, and then succeeded Mr. Andrews in the editorship of the *Spectator* (formerly *Pittsburgh Recorder*), 1828 (see note 14); within a few years he assumed also editorship of the *Presbyterian Preacher*. These duties he surrendered, as pastoral cares increased. In February, 1829, he became stated supply to the Sharon congregation; and, on June 24, 1829, he was ordained and installed pastor at Sharon (see note 13). During his ministry of fifty years Dr. Jennings was Nestor to half a dozen congregations on the hills to the south of the river and on Neville Island—from Temperanceville to Shousetown. In the earlier years his attention was divided among these; but, eventually, he made his home at Sharon, where his interests centered. He resigned the pastorate on the fiftieth anniversary of his installation, June 24, 1879.

22. It was out of the question that Mr. Swift should visit Sewickley on Sundays—he had recently given up his pulpit in the city because of the necessities of his other work; Mr. Jennings himself had a parish already twelve miles long, and it would be foolish for him to extend it beyond the river; the more earnest people in Sewickley were making it their practice to ride out to Duff's, where Mr. Moore was

preaching one Sunday in three:—such, doubtless, were the considerations which Mr. Jennings presented and upon which presbytery acted. From this date, for a little more than two years, the Sewickley congregation was officially dead.

23. THE FIVE NEVIN BROTHERS, sons of John Nevin, a farmer of Franklin County, and Martha (McCracken) Nevin, his wife. The father having died and the eldest son being established in Allegheny, a professor in the Western Theological Seminary, the remainder of the family came westward, about 1832.

JOHN WILLIAMSON, the eldest brother (1803-86), who while a professor in the seminary was concerned in the organization of this church, left Allegheny in 1840 and became a professor in the theological seminary of the German Reformed Church at Mercersburg, and also president of Marshall College. He went with Marshall College to Lancaster, 1853, and became a professor in and was subsequently president of the united Franklin & Marshall College. He was a leading theologian of the German Reformed Church.

WILLIAM MCCRACKEN, the second brother (1806-92), was, in 1838, associated with John B. Champ in conducting the Sewickley Academy. He was an early member of this church. In 1840 he went with his elder brother to Mercersburg and became a member of the faculty of Marshall College; and, having gone with the college to Lancaster, was, until his death, professor of ancient languages and belles lettres in Franklin & Marshall. (See *note* 28.)

The third brother, DANIEL EAGLE (born, May 13, 1813; died, July 21, 1886), graduated at Jefferson College, 1833, and at the Western Theological Seminary, 1836; licensed by Presbytery of Ohio, October 5, 1836; ordained at Fairmount and installed pastor of the two congregations, Fairmount and Sewickley, April 11, 1838; resigned the pastorate at Fairmount, April 22, 1846, and that at Sewickley, September 11, 1847; principal, Edgeworth Female Seminary, 1846-52. The remainder of his life was spent at his home, in the present Edgeworth borough. His interest in and

share in church activities continued throughout his life; he served for a short time as one of the trustees of the church. About 1869 or 1870 he received an appointment under President Grant to the post of U. S. revenue collector, which he held for a term of four years. An occasional writer of magazine articles. His wife, whom he married, 1836, was Margaret, daughter of John and Hannah (Taylor) Irwin, of Allegheny. She was born, July 21, 1817, and died February 17, 1897.

Concerning THEODORE HUGH, the fourth brother (born, October 28, 1815; died April 30, 1884), see page 130. He married, January 4, 1842, Hannah, another daughter of John Irwin, and sister of his brother Daniel's wife. He made his home first in Allegheny, and, in 1853, in Sewickley. Deacon and elder in the church (First) in Allegheny, and elder in this church 1853-84. Trustee, 1854-8; superintendent of Sunday-school, 1871-9.

ROBERT PEEBLES, the youngest brother (1820-1908), was early a member of this church (May 11, 1839) when, presumably, he was attending the Sewickley Academy. In the next year he was dismissed to the church at Canonsburg, where he attended college (Jefferson) and graduated, 1842. Journalist and author; long editor of the *Leader* and founder of the *Times*; wrote *Black Robes*, *Les Trois Rois*, magazine articles, and some fugitive verse. As an editor and part owner of the *Sunday Leader*, he was the occasion of the "Sewickley case" (see page 132). Married, 1851, Elizabeth Duncan Oliphant, and made his home in the present Edgeworth borough, until his death.

It has been noted that Daniel and Theodore Nevin married sisters, daughters of John Irwin of Allegheny. William Nevin married, as his second wife, Adelaide (Mellier) Irwin, widow of William Irwin (a son of the John Irwin named); while another son, John Irwin, Jr., long an elder in this church, married Martha Mary Nevin, a sister of the five brothers. Another daughter of this same Irwin family (Susan) was the first wife of Rev. Joseph S. Travelli (see note 36).

It is proper to add that a daughter of the Nevin family married the Rev. Alexander B. Brown (afterward Dr. Brown, president of Jefferson College), to whom Dr. Riddle makes allusion, page 38.

24. **Presbytery of Ohio, OLD SCHOOL.** In 1837 the Presbyterian Church in the United States had divided on doctrinal grounds into conservative (Old School) and liberal (New School) branches. Western Pennsylvania was, for the most part, of the Old School; but a few of the churches formed a new-school organization. The new-school presbytery which paralleled the old-school Presbytery of Ohio was called the Presbytery of Pittsburgh, while the new-school synod was called the Synod of Western Pennsylvania. The branches united in 1870, and a reorganization was then effected. The churches of the Presbytery of Ohio, O. S., then became constituents of the new and united Presbytery of Pittsburgh, under jurisdiction of the new Synod of Pittsburgh. But, in 1854, Sewickley had passed to another presbytery (the presbytery of Allegheny City, O. S.), and, after 1870, was a constituent of the Presbytery of Allegheny, under the Synod of Erie. (See *note* 43.)

25. **JOHN B. CHAMP**, born in England, 1799; associated with William M. Nevin, 1838, in conducting the Sewickley Academy; united in the organization of this church, February 17, 1838, holding certificate of dismissal from the Congregational church of Ottery St. Mary, England; ordained and installed elder, February 18, 1838; clerk of session, 1838-41; one of the original trustees of the congregation, February 21, 1839, and first secretary of the board; removed to Michigan, 1841; died November 30, 1843.

26. The minutes of presbytery say nineteen. The twentieth name was added to the list March 25. Of these first twenty members, five (including Elder McLaughlin and his wife and the widow of Elder Anderson) had been members of the earlier Sewickley congregation; the widow of Elder Backhouse joined the new organization in June; and, in the course of a year or two, the names of six more of the earlier church members were placed on the roll.

27. One item of the report is noteworthy. James McLaughlin is named as one "who had acted as ruling elder in the old Sewickley church and afterwards in the church at Fairmount."

28. It is no detraction of Mrs. Olver to call attention to the fact that the maintenance of public worship in the community was essential to any large success of her school. She did on the prompting of her heart what another might have done in mere prudence. The little Presbyterian congregation in Sewickley had flourished fitfully; the root remained, and might if properly nurtured spring again. Added to these considerations are the facts: that in the fall of 1837 the Fairmount Church, six miles away, had sent its call to Daniel Nevin; that, in 1838, another school, a boy's academy, with the same need for divine service, was opened in Sewickley Bottom; and that one of the two men who opened and conducted this school was William Nevin, a brother of Daniel. Mrs. Olver's school at this time (1838) had an enrolment of more than sixty scholars.

The following item sheds some light on the circumstances: William Nevin, contemplating marriage and removal to Niles (Michigan), and the opening of a school there, wrote his brother Theodore (then in business in Niles), on August 2, 1837, "I do not intend going to Sewickley this summer, except on a visit. Owing to the pressure of the times and the smallness of her school Mrs. Olver became afraid to engage me. Being in debt already in building she could not afford the expense of another teacher. . . . Daniel has gone on a visit to Erie. . . . He will return this week. He intends preaching for the time and perhaps settling at Fairmount Congregation near Sewickley."

29. At this meeting of February 21, 1839, the following resolutions were adopted:

"Resolved 1st That this Society shall be known and designated as the Sewickley Congregation, Allegheny County. Resolved 2nd That John B. Champ, James McLaughlin, James Olver, Nicholas Way, and James Anderson, are now appointed Trustees to serve for one year, unless

sooner superseded by an election of the Congregation. Resolved 3rd That the Trustees be empowered and ordered to purchase from Mr. John Fife one acre of ground, and that they and their Successors, be authorized to hold the same hereafter by lawful deed for the use of this Congregation. Resolved 4th That David Shields, Esq^r be appointed to hold office of Treasurer until superseded by an election of the Congregation. Resolved 5th That Robert Peebles, John W. Nevin, John B. Champ, and Dr. John Dixon, be a committee for the purpose of soliciting subscriptions for the building. Resolved 6th, That Alexander Ingram, Dr. John Dixon, John Shields, Robert Peebles, and William M. Nevin, be a building committee until regularly superseded by the Congregation."

At a meeting held March 13, John B. Champ was appointed secretary, "until regularly superseded by the Congregation."

30. DAVID SHIELDS, son of Thomas and Lydia (Morris) Shields, was born in Philadelphia, August 16, 1780; and died at Sewickley Bottom, November 2, 1857. The father had interests in western Pennsylvania and sent his son David to Washington County, to the home of Major Daniel Leet, on account of these interests. David there met and on November 10, 1803, married Eliza, only child of Major Leet and his wife, Wilhelmina (Carson) Leet. He made his home first in Washington County; and removed (1823) to Sewickley Bottom to the then newly completed brick house, in which his granddaughter Mrs. L. Halsey Williams now resides. The land in Sewickley Bottom inherited by his wife was of wide extent, and, for the benefit of the tenants, he became postmaster, opened a general store in his own house, built a mill on Little Sewickley Creek, and a blacksmith shop near by. In 1826 he built also the brick school-house which still stands, at the point of the terrace above his home and near the present residence of his grandson, Mr. D. Leet Wilson. An entry in his diary records the opening of school there in October, 1826. There, Mr. Way tells us (*The Olden Time in Sewickley*), preaching services and prayer-meetings

were occasionally held. Mr. Shields was not a church-member (his wife and daughters were members of this church), but for all that he was its early strength: treasurer of the congregation on the organization (1839), and long president of the board of trustees. He was guarantor for the erection of the brick church (1840).

Mrs. Shields was born in Washington County, February 27, 1784, and died at her home in Leet township (Sewickley Bottom) March 21, 1872. She was educated at the Moravian school, Bethlehem. In or about the year 1835, she began to conduct an afternoon Sunday-school in the brick school-house; and, assisted by younger teachers, continued it until about 1844. On the separation of the Leetsdale church (1864), Mrs. Shields gave the land and erected the buildings which that church still occupies (see *note* 48).

A son, JOHN (1812-40), was one of the building committee chosen by the meeting of February 21, 1839 (see *note* 29). A daughter, MARIA, married John K. Wilson (see *note* 42).

31. JAMES LAIRD served in the session for a few years, and then moved away, to Temperanceville.

32. GEORGE H. STARR, born near Ballston Spa, N. Y.; came to Sewickley to attend the academy, then conducted by Messrs. Nevin and Champ; remained, married (August 31, 1843, Rachel Hooker, a teacher in the seminary), and became storekeeper, postmaster, justice of the peace; removed to Pleasant Prairie, Wisconsin, about 1875; died November 1, 1890. Received into membership of this church by certificate, September 14, 1839; deacon, 1842; trustee, 1845-58, treasurer, 1846, and chairman of board, 1857-8; elder, 1848-76. From the session book, December 3, 1876: "Mr. Starr was one of the pioneer elders of this church. He was ordained to this office in 1848, when the congregation was yet in its infancy, and needed the most assiduous attentions on the part of its officers, to promote its growth and prosperity. To this work he devoted his best efforts, and lived long enough among us to see these efforts crowned with marked success. Mr.

Starr in many respects while here set a noble example to his fellow laborers in this session; particularly in his constant and undeviating habit of attendance upon the Wednesday evening prayer meetings; unless detained by sickness he was never absent from this service, and the familiar tones of his voice in prayer are a pleasant and refreshing remembrance to us. He was emphatically the friend of the poor, visiting the sick and offering consolation to the distressed; and to his fidelity in these respects many in this congregation thankfully testify. He was a 'lover of good men.' He loved this church. He honored the pastor and was his true and tender friend. . . ." To this minute is added the following note, in Dr. Bittinger's handwriting: "With the exception of a few words, the above letter was drawn up by Mr. [T. H.] Nevin, who was well qualified by affection and knowledge to do it."

33. CAMPBELL McLAUGHLIN, son of Elder James McLaughlin, and himself an elder for a few years.

34. The essential duty of a deacon is to care for the poor. Since attention to this matter is a natural incident to the activities of the elders in the congregation, the office of deacon has not been continued. The title has, of late years, been revived in the institutional city churches.

35. THE WAY FAMILY. In 1785 CALEB WAY, of Philadelphia, a Quaker, purchased at auction of the commonwealth a tract of 200 acres of land lying in Leet's District of the Depreciation Lands of Western Pennsylvania, and identified as Lot No. 2. The tract was called *Way's Desire*; it forms the eastern portion of the present Edgeworth borough.

In 1797 JOHN, son of Caleb, came with his family (his wife's name was Mary Clark), and occupied this tract. He built first a log house on the river bank, near the present railroad station, Quaker Valley; cleared a portion of the land; and, in 1810, built the brick house on the Pittsburgh-Beaver Road in which his great-grandson, Hon. William A. Way, now resides. John Way held for many years a commission as justice of the peace, and is com-

monly spoken of as 'Squire Way. The property, which had been enlarged by the purchase of part of the next adjoining tract to the west, and which then extended from the present Edgeworth Lane to Boundary Street, was, on John Way's death, divided between his two sons: Nicholas inheriting the western half and Abishai the eastern.

NICHOLAS was a member of the first board of trustees of this church (1839)—see *note 29*; his son JOHN was one of the signers of the articles of incorporation of the church (1845) and a trustee (1847). In later life (1870) this John Way made his home in New Lisbon, Ohio, but returned to Sewickley a few years before his death. REBECCA, daughter of Nicholas Way, was for many years the teacher of the infant-class in the Sunday-school. She died October 2, 1885. By her will she bequeathed \$50 to the church, and the money was applied in the purchase of books for the Sunday-school library.

ABISHAI, son of 'Squire John Way, engaged in business in Pittsburgh; he was, at one time, president of the Select Council of the City of Pittsburgh; and he was the Pittsburgh agent of the Harmony Society at Economy. Upon his death, in 1836, his widow (her maiden name was Mary Ann Anderson) with her children removed to the farm in Sewickley Bottom. One son, PAUL ANDERSON, was one of the trustees named in the charter of the church (1845); he died soon after, unmarried. Another son of Abishai, JOHN, who to distinguish himself from his cousin of the same name called himself John Way, Jr., was born in Pittsburgh, July 26, 1831. He was trustee and elder of the church. Of him, see page 136 and *notes 40 and 70*. He married Catherine Ellen, daughter of John K. Wilson (*note 42*); he died at his home in Edgeworth, May 23, 1902.

36. JOSEPH SECUNDO TRAVELLI, son of Francesco and Abigail (Munday) Travelli, was born in Philadelphia, April 21, 1809, and died in Sewickley, September 17, 1888. His father was an Italian, a native of Genoa, and his mother an English woman. The father was a Roman Catholic, and the children were baptized in that church. In boyhood

Joseph served for several years, in apprenticeship to a Philadelphia lawyer; he attended an academy at Germantown; graduated at Jefferson College, 1833; and at the Western Theological Seminary, 1836. He was licensed to preach by the Presbytery of Philadelphia, October, 1835, and was ordained by the same presbytery, April, 1836. He married (1) in March, 1836, Susan, daughter of John and Hannah (Taylor) Irwin of Allegheny (see *note* 23), who died in 1853; and (2) December, 1855, Jane, daughter of Captain James Irwin, cousin to John, the father of his first wife. The second wife died June 27, 1860.

Missionary to Singapore, 1836-41. In Singapore he taught school, and had there among his scholars Li Hung Chang. Compelled, because of his wife's impaired health, to return to this country, he became superintendent of the Sewickley Academy—an institution organized three years before and just at this time given up by its organizers, Messrs. Nevin and Champ. Mr. Travelli continued in charge of the academy, 1841-64. (See *note* 70.) Never officially related to this church, but long resident here, a sharer in the communion, bound by family ties to many of the members of the church, teacher and superintendent in the Sunday-school, a member of the Freedmen's board of the church at large, a warm-hearted, enthusiastic philanthropist; his influence was deep and enduring.

At the time of Mr. Travelli's death, Mrs. Chambers Miller wrote the following memorial lines:

A great man and a Prince is fallen
 In Israel this day.
 We mourn, while his unfettered soul
 Speeds up the shining way!

Here have we empty home, and hands
 Once filled with service sweet,
 Th' appalling silence of the dead,
 Sealed eyes, and folded feet.

But voices long since stilled to us
 Glad welcome give him there,
 Where Christ the King bids "Enter in,"
 His glory now to share.

'T is all of grace. "But rich reward
 Is thine," Christ says to thee;
 "In caring for th' oppressed and poor
 You did it unto Me.

"A stranger, and you took Me in—
 An hungered, and you fed.
 Sick and in prison, you came to Me,
 Distressed, you comforted."

Great heart, great soul, great mind, now rest;
 Thy works do follow thee.
 And being dead, thou speakest yet
 In deathless memory.

37. WILLIAM WOODS, M.D. (1805-1885), son of Rev. William Woods (see *note* 19); graduated at Jefferson medical college Philadelphia; received on confession of faith to membership in Lebanon church; received on certificate, with wife, Sarah S., to membership in this church, January 20, 1844; trustee, 1847-54; elder, 1848-81. Dismissed to Mt. Carmel church, March 8, 1881; received again, April 10, 1885; died at home of his daughter in Aliquippa, April 25, 1885. (See *note* 12.)

38. The HILANDS church (often misspelled *Highlands*) takes its name from Robert Hilands, an early member and elder (*cf.* the name, *Duff's*). It is first mentioned in 1803. Its territory was formerly wide, and included the site of the city of Allegheny and much outlying country. It is now generally known as the Perrysville church, to distinguish it from the recently organized Highland church, in Pittsburgh. A former minister, Joseph Reed, was one of the committee of presbytery (J. W. Nevin being his associate) which in 1838 reorganized this church.

39. From the minutes of the Presbytery of Ohio: "June 20, 1849. . . . The committee . . . on the subject of the boundary line between the Sewickley & Sharon congregations particularly as it regards the occupancy of Shousetown beg leave to report—That while Shousetown appears to have been favored, to some extent with the faithful & paternal labor of the pastors and Christian members of both the above-named churches for a number of years, yet its prior occupancy by the pastor of Sharon—the more stated character of his labors and its natural position on the same side of the Ohio River, with Sharon, & not remote from its place of worship, all clearly indicate that it should be considered within the limits of the Sharon congregation. At the same time this expression of the judgment of the Presb^y is not to be so interpreted as to interfere with the right of persons residing in that place to connect with or contribute to the support of either church as their preference may dictate. The Presb^y would moreover affectionately recommend the parties concerned to cultivate a spirit of Christian liberality & kindness towards each other."

40. In a pamphlet prepared in 1895 for members of his class, Mr. Way says: "Towards the close of the year 1849 . . . while I was yet a schoolboy attending the Sewickley Academy, . . . I was pressed into the Sunday-school service because of the great lack of teachers. I was ill-fitted for so responsible a charge. But, encouraged and aided by my pastor, Rev. James Allison . . . and by his successor in the superintendency, Prof. A. M. Reid, and later on by Rev. Joseph S. Travelli, who became Mr. Reid's successor, and who had charge of the Sunday-school for many years, I became deeply interested in my work. My class, which began with three small boys, soon increased to twenty-three, some of them being not much younger than their teacher. I never knew why these boys came to me; but they came, and in time brought others; and so they have continued to do for more than a generation. But their coming, and their continuing to come, impressed upon me the conviction that I had a work to do. I have done that

work,—the Lord knows with how many short-comings, and doubts, and failures—but I have done it; and I leave it to you, young men, to show the results. The class rolls number, in all, over four hundred. . . .”

Until January, 1895, the class was part of the Sunday-school of this church; in that month the place of meeting was changed to the rooms of the Young Men's Christian Association, then newly organized. (Mr. Way says that organization was largely the work of his class.) Mr. Way continued to be the teacher until 1901; he was succeeded by Mr. W. K. Brown. Meetings of the class were suspended in the summer of 1912.

41. SAMUEL R. WILLIAMS, professor of natural science, Jefferson College, 1843; principal, Edgeworth Female Seminary, 1852; removed to Louisville, Kentucky, 1854; subsequently principal, Sayre Female Institute, Lexington, Kentucky. Ordained to eldership, Canonsburg; elder in this church, 1853-4. He was succeeded at the Edgeworth seminary (after an interval) by his brother, the Rev. Aaron Williams.

42. JOHN KNOX WILSON, son of John and Catherine (Cunningham) Wilson; born Washington, Pa., May 11, 1800; graduated at Washington College, 1815; married March 9, 1825, Maria Leet, daughter of David and Eliza (Leet) Shields (see *note* 30); merchant, Washington, until 1851, when he retired and moved to Sewickley Bottom, now Leetsdale; died at his home there, July 4, 1882. Withdrew from membership in this church to unite with others in organizing the Leetsdale church, July, 1864. (See *note* 48.)

43. The territory of the PRESBYTERY OF ALLEGHENY CITY, O. S., extended in a narrow strip along the right bank of the river, from a few miles above the city of Allegheny westward to the state line.

The old-school presbytery continued, 1854-70.

When the old and new schools united (1870), there was a general reorganization. Thereafter the Sewickley church was a constituent of the PRESBYTERY OF ALLEGHENY

(whose boundaries were those of the old-school Presbytery of Allegheny City), within the Synod of Erie.

In 1882 the Synod of Erie was united with three others to form the SYNOD OF PENNSYLVANIA, which still continues.

In 1906 the territories of the presbyteries were rearranged and the Sewickley church then came within the PRESBYTERY OF PITTSBURGH, where it remains.

44. On the face of the records, the membership before the separations was nearly 250, while the number of those who separated is about 75. But the roll of 250 names included many of persons long since drifted away and lost to the church (see under date, 1872) and the actual membership could scarcely have reached 150.

45. Professor Williams had gone to Kentucky, 1854; Campbell McLaughlin to Temperanceville, 1857; James McLaughlin had died, 1859; John K. Wilson joined in the organization of the Leetsdale church. The three remaining elders were George H. Starr, Dr. Woods, and Theodore Nevin.

46. About twenty-four persons, all told, withdrew from membership in this church to form the UNITED PRESBYTERIAN CHURCH. The cause of division was the placing of an organ in the church.

From the session book, July 8, 1863: "It having come to the knowledge of session that certain parties in this church have made arrangements to procure an organ for the use of the church, it is therefore Resolved, 1st That the enterprise has the entire and cordial approbation of the session as an important auxiliary to the congregational singing; 2nd, That in the employment of an organist as well as in the conducting of the singing the session *reserves* and *claims* the right to *control* the one and *direct* the other according to its best judgment and discretion."

From the records of the United Presbyterian Church: "The following persons feeling aggrieved at the action of the First Presbyterian Church O. S. of Sewickleyville in bringing an Organ into the church, without consulting the wishes and feelings of a number of members of

said church, and in violation of the rules of said church, which required that a meeting of the Congregation should be called and a vote taken of the members of the church, on the propriety of introducing an Organ in the worship of God. And thinking that by a united effort they might succeed in establishing a church in Sewickleyville more in accordance with their feelings and wishes. It was agreed that Dr. J. T. Pressly of the United Presbyterian Church Allegheny be invited to preach on Sabbath the [blank in original] of Aug^t 1863, which the Dr. kindly consented to do. The Trustees of the Methodist Episcopal Church of Sewickleyville having with great christian courtesy and kindness tendered us the use of their church until we could get a building erected of our own. The first sermon was preached by Dr. J. T. Pressley as stated above."

The church was organized May 3, 1864, by a commission of the Allegheny (U. P.) presbytery, at which time 18 persons were admitted to membership. The Board of Home Missions appointed William A. MacKenzie to preach, beginning in July. Mr. MacKenzie was soon called to the pastorate, and on April 5, 1865, was ordained and installed. The original elders (installed September 22, 1864) were William Watt and James Ellis. The pastors of longest service have been Rev. William Lockhart Wallace (1879-86) and Rev. E. M. Milligan (1895-1913). The first building, on Broad street, was erected in the summer of 1864; the present one in 1896. The membership (1913) numbers 229.

47. The degree, D.D., was conferred on Mr. Bittinger at the time of his coming to Sewickley, by Western Reserve (now Adelbert) College.

48. The LEETSDALE PRESBYTERIAN CHURCH (now called the SHIELDS CHURCH) was organized August 1, 1864. The first elders were John K. Wilson and Jacob Guy; the first trustees, Dr. John Dickson, F. M. Love, George McHattie, James P. Porter, Alexander M. Watson, D. Leet Wilson, and Ezra P. Young. The name was chosen out of compliment to Mrs. Shields, whose maiden name was Leet, and who,

upon the organization, gave the land and undertook the erection of the church building upon it. The organization meeting was held in the school-room of the Edgeworth seminary, where twenty-six years earlier the parent church had begun anew. In a newspaper letter at the time, Rev. Aaron Williams, superintendent of the seminary, wrote of the contemplated house of worship: It "will be located immediately west of the grounds of Shields' and Wardrop's Nurseries. It will be about one mile distant from the house of the First Church of Sewickley, and besides accommodating the Edgeworth Ladies' Seminary and the people of the lower Sewickley Valley, it will bring the means of grace within convenient reach of an extensive population, lying up the two Sewickley creeks, and over the neighboring hills for several miles north of the Ohio river. Until the new house of worship shall be erected, the religious services of the Sabbath will be held in the morning in the school rooms of the Edgeworth Seminary, and in the evening in the Shields' School House, which stands not far from the proposed site of the new church."

The seminary building was destroyed by fire February 11, 1865; and, the stone church being then unfinished, Mrs. Shields built the frame building also, since used as a Sunday-school building; and there worship was continued. The stone church was dedicated November 14, 1869.

At a meeting of the congregation held April 25, 1906, it was resolved, "that in order to perpetuate the name of Mrs. Eliza Shields, the donor of the Church to this Congregation, the name be and is hereby changed to that of the Shields Presbyterian Church."

Rev. Robert S. Van Cleve, now Dr. Van Cleve of the Erie presbytery, was long the pastor of the Leetsdale church (1870-86); the present incumbent is the Rev. Mr. H. R. Browne. The membership (1913) is 126. (See *note* 30.)

49. Professor Patterson continued to teach this class until the fall of 1867, when he was succeeded by Mr. George H. Christy. Mr. Christy conducted the class for thirty-seven

years; he was at different times aided in his work by Professor William Anderson, Mr. Thomas Patterson (son of Professor Patterson), Mr. John A. Emery, and Mr. Alexander C. Robinson. Mr. M. Swift Davis was long the secretary of the class.

50. No later reference to this matter is found; it seems to have been an experiment soon abandoned.

51. The MISSION SUNDAY-SCHOOL at OSBORNE was begun in November, 1865. Miss Rebecca Davis, daughter of Elder Robert H. Davis and afterward Mrs. L. H. Willard, was the one who began the enterprise, and soon those interested included Miss Davis's mother, her uncle (Captain George W. Cochran), Mr. J. H. Baldwin, Mr. Theodore H. Nevin, Mr. William L. Jones, Mr. William Mackown, and Mrs. C. de B. Duncan. The first meetings were held in the district school-house; within a year, a building was erected, on the land of Mr. Park, at the base of the hill, adjacent to the old Park tavern (then a dwelling). Captain Cochran contributed the greater part of the cost, "when he was rich," as afterward he was wont to say. The school was very useful and continued for nearly forty years. In addition to the ones who have been named, those chiefly responsible for its continuance were Mrs. Chambers Miller, the Misses Wilson (Mrs. Charles McKnight and Mrs. William Walker), Mr. M. Swift Davis, Mr. Walter C. Miller, Miss Elizabeth A. McLaughlin (Mrs. P. D. Nichols), Miss Matilda McLaughlin (Mrs. R. T. Kirk), Miss Margaret McGowan, Miss Fannie Travelli (Mrs. Charles A. Paine), Mr. William McGowan, Hon. James W. Over, Mr. Elmer E. Miller (U. P.), Mr. Thomas Bakewell, Mr. Samuel C. Applegate (a member of the Christian church, Allegheny; he attended the M. E. church here), and Mr. W. C. Duncan. The gift of the land was conditioned upon the continuance of the school; and, the school having been closed in 1903, the building has lately (1914) been demolished.

52. From the session book: "Bell was given by Cochran Fleming, in memory of his brother John Fleming (who was formerly pres. of the Board of trustees, during the building

198 PRESBYTERIAN CHURCH OF SEWICKLEY

of the stone church), and cost \$1,500. Hanging it cost \$1,000."

53. This YOUNG PEOPLE'S PRAYER-MEETING was, in its inception, the result of the efforts of Mr. Thomas Bakewell; during eight or ten years it was an important element of church life; and it was continued until 1903.

54. Rev. WILLIAM H. JEFFERS, D.D., then of the Western Theological Seminary, now retired and resident in Pasadena, California. Dr. Jeffers continued to supply the pulpit for the greater part of the time, during Dr. Bittinger's last sickness.

55. Rev. THOMAS H. ROBINSON, D.D., one of the faculty of the Western Theological Seminary and a brother of Elder John F. Robinson.

56. WILLIAM OLIVER CAMPBELL, son of James and Rebecca Belle (David) Campbell, born in Middlesex Township, Butler County, November 21, 1841. His father was a merchant in Butler. He attended school at Butler; graduated at Jefferson College, 1862. In fall of 1862 he enlisted for nine-months' service in the army, and served as captain in the 134th regiment of Pennsylvania Volunteers in the Army of the Potomac. Spent most of his period of service on the Rappahannock; his regiment was on the field at Antietam, but not engaged; but it was engaged in the battles of Fredericksburg, Chancellorsville, and in Burnside's Mud March. His period of service ended in the spring of 1863. In fall of 1863 he entered Western Theological Seminary, and after one year went to Princeton, where he was graduated, 1866. Licensed by the Presbytery of Butler, April 26, 1865; ordained, Fondulac, Wisconsin, April 16, 1867. Married at Glenshaw, September 16, 1868, Mary, daughter of James and Nancy (Wilson) Shaw. His first pastorate was at Despere, Wisconsin, 1866-9; then at Monongahela City, 1870-85; Sewickley, 1885-1909. At time of coming to Sewickley he received from Wooster University (Ohio), the degree of D.D. He resigned the pastorate of this church March 17, 1909, and is now pastor emeritus.

57. An early note concerning CHURCH MUSIC appears in the records of the congregation for 1854. The building of a gallery in the brick church having been decided on, the congregation resolved that the gallery, when erected, should be "devoted exclusively to the female seminary, except so far as it may be necessary for a choir." Under date, April 2, 1860, Rev. Joseph S. Travelli resigned the position of Chorister and Mr. John Irwin, Jr., was appointed in his place.

In 1863, within two years after the congregation had moved to the stone church, an organ was installed. (See *note* 46.) Miss Martha McC. Nevin (Mrs. George W. Cochran) was the first organist. A volunteer choir was maintained for many years.

Later a precentor was employed and the organist too received a salary. Mrs. J. Sharp McDonald was the leader of the singing for several years; while the organists of longer service were Miss Annie R. Tuttle (Mrs. William H. Jeffers) and Miss Anna Wallace.

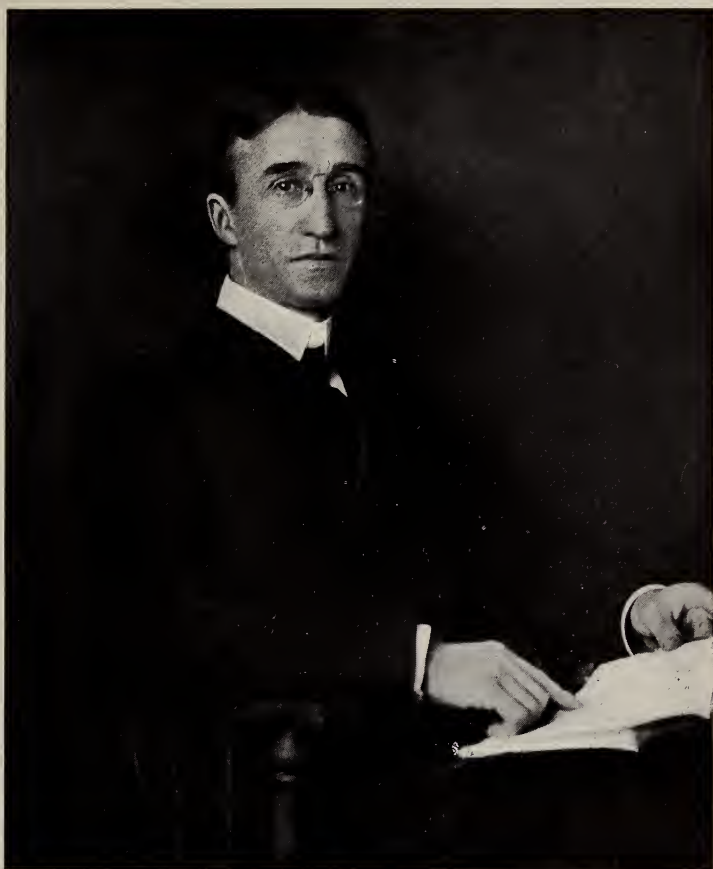
58. PAUL DICKSON AXTELL, son of Rev. John Stockton Axtell, D.D., and his wife Lena Marie (Dickson) Axtell; born at Clyde, Ohio, June 5, 1882; and died at his father's home, Mifflin Township, Allegheny County, Pennsylvania, January 17, 1910. His father's father also was a Presbyterian minister. Paul attended high school; was graduated from Wooster (Ohio) University, 1903, and from Princeton Theological Seminary, 1906. Licensed and ordained by the Presbytery of Wooster, at Wooster, Ohio, June 16, 1905; assistant pastor of the Central Presbyterian Church, New York City, and had charge of the Mizpah chapel, a mission of the church named. From New York he came to Sewickley, in December, 1907. In his Bible he has written these words:

"This 5th day of June, 1903, the twenty first year of my life, I, Paul D. Axtell, do of my own free will give myself, and all that I am and have, entirely, unreservedly and unqualifiedly to Him, whom having not seen, I love, on whom, though now I see him not, I believe. Bought with a price,

I give myself to Him who at the cost of his own blood purchased me. Now committing myself to Him who is able to guard me from stumbling and set me before the presence of his glory without blemish in exceeding joy, I trust myself to Him for all things, to be used as He shall see fit, where he shall see fit. Sealed by the Holy Spirit, filled with the peace of God that passeth understanding, to Him be all the glory, world without end. Amen."

59. Work among the Bohemian people in Ambridge had for several years been conducted by the Women's Missionary Society. The building of the chapel was due to the efforts of the young men of the church. At the time of the building of the chapel, and at the request of the young men, the session took charge of the matter. About \$3000 was then needed to make up the entire cost of land and building. At the time of Mr. Hodge's coming, a fund was raised by the congregation, from which a church debt was paid, repairs to the manse provided for, and the money needed in Ambridge obtained. The chapel has continued to be the joint mission of this church and the Presbyterian church of Ambridge. The successive ministers have been Mr. Paroulek, Mr. Kovar, and Mr. Sirny. The women's society too has during a longer period employed a resident worker at Ambridge.

60. HUGH LENOX HODGE, son of Rev. John Aspinwall Hodge, D.D., and Charlotte (Morse) Hodge, his wife; born at Mauch Chunk, May 25, 1864. Attended school, Hartford, Connecticut, graduated at Princeton, 1886, and Princeton Theological Seminary, 1889. Licensed by the Presbytery of Westchester, Connecticut, June 12, 1888. Traveled in Europe and in the Orient, 1889-91. Ordained by the Presbytery of Chester, Pennsylvania, and installed at Oxford, Pennsylvania, December 30, 1891. His pastorate at Oxford continued 1891-5. During this time, October 18, 1893, he married in Glasgow, Scotland, Annie, daughter of Gilbert Beith, M. P., and Annie (Fleming) Beith, his wife. Pastor, Central Presbyterian Church, Erie, October 15, 1895-February 28, 1909. Traveled in England and Scot-



REV. HUGH LENOX HODGE

FROM A PHOTOGRAPH TAKEN IN 1910

land, 1909-10. Installed at Sewickley, December 15, 1910. Received the degree, D.D., from the University of Pittsburgh, 1911. Dr. Hodge is a grandnephew of Dr. Charles Hodge of Princeton Theological Seminary, whose son Archibald A. was (1864-77) one of the faculty of the Western Theological Seminary.

61. "The church at Sewickley" in 1808 was in all likelihood no more than a church in embryo. Sewickley was merely a preaching-point. A church organization was effected soon after—probably in the fall of 1811.

62. This statement is made, apparently, on the strength of Dr. Allison, who says: "The first Presbyterian minister now known to have preached in Sewickley valley was the Rev. John McClain." Dr. Allison says further that Mr. McClain preached here "occasionally," "from 1802 to 1808." The records have been searched, and they show that Mr. McClain was appointed to preach here on the first Sabbath of May, 1808, but they show nothing earlier. Mr. McClain was minister at Montour's Run from 1800 to 1810, and it is entirely possible that he had visited Sewickley occasionally between 1802 and 1808; but this (so far as the records go) is a possibility, and nothing more.

63. Mr. Law did not "serve" in the sense of having any continuing relationship to Sewickley; he does not appear to have been assigned by presbytery to supply at Sewickley; but Dr. Allison tells us that he preached the first sermon in the log church.

64. Mrs. Dickson has been a member of this church continuously, since 1847. Rev. Mr. A. M. Reid (*note* 70) of Steubenville, Ohio, was received into the membership in the same year (September 4, 1847); he was then a student in the academy. These two are believed to be the earliest members now living. On March 24, 1849, twenty-one persons were received, on examination, mostly young people; and, of these, four at least are living. Three of the four are Miss Anna Dalzell, of Pittsburgh, Mrs. Andrew Fleming (Eliza T. Denniston), of Pittsburgh, and Mrs. Robert C. Totten (Louise Mellier), of Pittsburgh—all three were, in

1849, girls in the seminary; the fourth, Mr. James Miller, is and has long been an elder in the First Presbyterian Church, Franklin.

65. These items concerning Mr. Allison should be added:

From the *Presbyterian Encyclopedia* (Nevin): "While yet a student in college he began to write for the newspaper press. In 1853 he became the Pittsburgh correspondent of the *Presbyterian Banner*, then published in Philadelphia, and became associate editor after its removal to Pittsburgh, in 1855, and was one of its proprietors, having the late David McKinney, D.D., and Stephen Little for his partners, from 1856 to 1863. In January, 1864, he purchased the *Banner* for himself and Robert Patterson, Esq., and assumed control February 3d, of that year. He participated largely in the Declaration and Testimony controversy; was among the first signers of the paper prepared at the meeting of the Old School General Assembly at Newark, N. J., in 1864, asking for reunion between the Old and New School Churches . . . and proposed, . . . when negotiations seemed about to fail, that the friends of reunion should unite in a declaration. . . . This led to the issuing of the 'Pittsburgh Circular,' which was mostly written by him, and which was followed by reunion the next year. . . ."

After his pastorate ended, Dr. Allison and his family worshiped first at the Leetsdale church, and later at this church. He removed to Pittsburgh a short time before his death; and he died in Pittsburgh, September 21, 1900.

66. While a professor at Middlebury, December 23, 1851, Mr. Bittinger married, at Hanover, Pennsylvania, Catharine Forney. She survived him, and died at her home in Sewickley, February 21, 1911.

67. The church in Cleveland of which Dr. Bittinger had previously been pastor, the Euclid Avenue church, was of the New School.

68. The early spelling of our place-name, *Sawickly* (see *notes* 1 and 2), tends to support Mr. Hanna's derivation. The spelling was undoubtedly phonetic, and indicates a

pronunciation nearer to Mr. Hanna's original than that now current.

69. The name SEWICKLEY in this locality seems to have been applied originally to a rather wide area. In 1797 Sewickley Township, Allegheny County, was erected, and its territory extended from a north-and-south line some two or three miles east of the present borough (the east line of Breathing's Survey) to the Beaver River, and from the Ohio River northward to that east-and-west line which divided the Depreciation Lands from the Donation Lands. Within this area lie the present townships North Sewickley and New Sewickley of Beaver County and Sewickley Township, Allegheny County, as well as a portion of the lately formed Sewickley Heights Township, Allegheny County; and two of the streams within the area are known as Little and Big Sewickley creeks. When settlements had increased, and it was necessary to designate one and another point within the larger area, it was not uncommon to use the name Sewickley, coupled with some qualifying and particularizing term. Thus we find *North Sewickley* and *New Sewickley*, already mentioned; and also *the Sewickley Settlements*, *Sewickley Bottom*, and *Sewickleyville*. The last was the name of our own village; but when, on the building of the railroad, the village came to be related to the city and so dissociated from other Sewickley communities, the distinctive termination was dropped, and the originally generic name came to mean specifically our own village. See *History of Beaver County, Pennsylvania, and its Centennial Celebration*: Rev. Joseph H. Bausman, A.M.: New York, 1904, vol. II, chap. XXV.

70. The Rev. A. M. Reid (see note 64) was, for some years following his graduation from the theological seminary (about 1852), a teacher in the academy; and his wife, whom he married about 1853, was another teacher there.

The academy was revived in 1865, when an association was formed and the old brick church bought, and the school opened under the superintendence of the Rev. S. G. Norcross. Other principals followed, but after a few years the

academy was closed again. From 1877 to 1890, Mr. John Way, Jr., conducted the Sewickley Academy, for a year in Mozart Hall, and then in a building, now demolished, which he erected for the purpose just beyond the borough line, at the present corner of Beaver Street and Academy Avenue. (See *note* 36.)

71. The word *bottom* is properly applied to all the river terraces, and the term SEWICKLEY BOTTOM was early used with this precise meaning, and was as a place-name the exact equivalent of the modern phrase *Sewickley Valley*. Mr. Nevin is correct, however; the name came to be applied to the lower part of the valley, in contradistinction to *Sewickleyville*, the name applied to the village on the upper terraces (*note* 69).

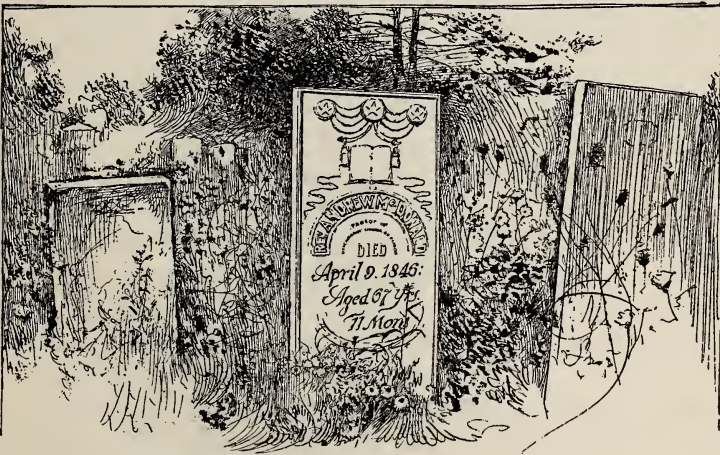
72. An incident, indicative of Dr. Bittinger's freedom from the compulsion of convention is recorded by his daughter: "When Prof. Bittinger met his wife on his return to Middlebury [1853], she inquired whether the Cleveland church [whose call he had just accepted] was Congregational or Presbyterian, to which he replied, 'Indeed, I never asked; it seems to me they did talk of *elders*, so it must be Presbyterian,' as in fact it was."

73. From Dr. Bittinger's diary, April 10, 1877: "Went to Presbytery. Swift nominated Prof. Lowrie and Laurence as commissioners to General Assembly, giving as a reason their acquaintance with the Sewickley case. I told Presbytery that the Sunday question would not come up, and that if Synod needed defending this Presbytery had no more interest in it than any other Presbytery in the Synod—but if the Sewickley case should be discussed I was as much interested in my church as they were, and I too should be sent to Chicago. I was put in nomination, and to my utter surprise was elected a commissioner to Assembly."

From a letter written by Dr. Bittinger from Chicago, May 25: "The Sewickley session case the first this morning. It created intense excitement. I spoke against the report of the committee, because it divided a case *in these*, it did in the matter of Sunday papers what it never did in the matter

of intemperance, slavery, etc.,—that is take such cases out of the hands of the session by a theoretical judgment, or an overture. The house became stormy and unmanageable, and then by a mob rule, passed the overture, but the ground was furrowed deep and the seed of a larger liberty is sure to drop in somewhere."

From the diary: "May 26. The excitement in our case intense. All the morning papers, Tribune included, against the Assembly decision, and the Assembly in some individual instances feeling that they had gone too far. May 29. So it is all set up against us from the beginning—but I suppose for the best—we'll see what that best is. Sewickley, May 31. . . . Is it worth while to contend for the liberty of the individual or the autonomy of the session? Or is it not better to be prudent and let the old dogma slaughter others and not me? No, a thousand times, no."



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